Of the Imitation of CHRIST,

Three, both for wisedome, and godlines, most excellent bookes, made 170. yeeres since by one THOMAS of KEMPIS, and for the worthines thereof oft since translated out of Latine into sundrie languages by diuers godlie and learned men: now newlie corrected, translated, and with most ample textes, and sentences of holie Scripture illustrated by THOMAS ROGERS.

Iohn. 14, 16.
I am the waie, the truth, and the life.

Mark. 8, 38.
Whosoeuer will folowe me, let him forsake himselfe, and take vp his crosse, and folowe me.

1. Cor. 11, 1.
Folowe me, as I folowe Christ.

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Cum priuilegio Regiæ Maiestatis.

DOMINO
THOMAE BROMLAEO, EQVITI
AVRATO, NON MINVS EGRE-
GIA PIETATIS, MORVM, AC
LITERARVM LAVDE, QVAM
SVMMI IN ANGLIA
CANCELLARIA-
TVS AMPLI-
TVDINE IL-
LVSTRI;
THOMAS ROGERIVS
HOS VERE QVIDEM AVREOS DE
CHRISTO IMITANDO LIBEL-
LOS, A SE E LATINO CON-
VERSOS, CASTIGATOS, ET
VARIIS, AC MVLTIPLI-
CIBVS SS. SCRIPTV-
RAE SENTENTIIS
INSIGNITOS, IN
GRATI ANIMI
TESTIMONI-
VM CONSE-
CRAVIT.

* *
*

MUSEUM

The first Epistle of the Translator touching Christian imitation in general, to the faithfull Imitators of our Saviour Christ in England, S.

WHo entereth into a due consideration of mans nature, shal easilie perceaue that most strangelie it is addicted vnto Imitation; and though in truth, we should liue by lawes, not by examples, that examples doo more moue, than doo lawes. Seruants in a familie; soldiers in an armie; subiects in a Common-weale maie confirme what I saie, For seruants wil imitate their maisters; soldiers their capitaines; subiects their gouernors[a], be they good, be they bad, yea get they praise get they infamie, profit or hurt thereby: thinking their liues to be a lawe; and that to be wel done, which is done after their example[b].

Man by nature is giuen to imitation.

[a] Ecclus. 10 verse. 2.

[b] Hieron. in Epist. ad Heliodor.

Wherebie I note, first, that they

should haue great regard vnto themselues, who are any waie, either for birth or for office, or for calling, whether it be spiritual or temporal better than other men. For they cannot sinne without great hurt and danger to the Common-weale, saie I of them, as once spake Cicero *of iudges* [c]. *Whence it is, that* mightie men shal mightilie be tormented [d].

[c] Cic. Act. 2 in Verrem.
[d] Wisd. 6, 6.

2 *Secondlie, that, seeing our nature is such, we are to take special heede whome we folowe, or imitate. For euerie one maie not be folowed; neither shal the vngodlie behauior of others excuse vs before God. For* we must al appeare before the iudgement seate of Christ [e] to receiue according to our owne deeds [f]. *The licentious life of the Magistrate shal not quite the subiect, if he liue not vnder lawes; nor the wickednes of maisters excuse the seruant, if he be vngratious; nor the il conuersation of the preacher, be a cause to saue the hearer, if he be vngodlie. For* th[illegible] soule that sinneth, *be he what he be maie,* shal die [g].

[e] 2. Cor. 5, verse. 10. Reu. 22, 12.
[f] Ps. 62, 12. Mat. 16, 27. Rom. 2, 6.
[g] Ezec. 18, verse, 4.

Who are to be folowed.

The precept therefore which is g[illegible] to an imitator of Orators, I could wis[illegible] were folowed of a Christian Imitator. I[illegible] oratorie imitation two sorts of examp[illegible]

there be one alwaies, and most necessarie to be followed[h], the other but sometime and in somethings. The example alwaies necessarilie to be followed of an Orator is among the Grecians Demosthenes, Cicero among the Latins: they who are but sometime, and in some things to be followed, are Poëts and Historiographers.

So in Christian imitation two sortes of examples there be: one to be followed and that both necessarilie, and alwaies, which is our Sauior Christ; the other but sometime, and in some things, as are good men and women, whether they be aliue or dead.

Strange perhaps it maie seeme, that the good but somtime and in some things should be imitated. Yet is it not so strange as true. For euery example of theirs may not be followed of vs. For the better conceiuing whereof, it is to be noted that foure sorts of examples, yea of the elect, and righteous we maie reade of in the holie Scriptures.

The first we maie behold to imitate: as Abrahams faith[i]; Iosephs chastitie[k]; Dauids zeale[l]; Tobias pitifulnes toward the poore[m]; and such like wherewith the bible is most singularlie replenished.

h. Sturmius in ca. 1. lib. sui de Imitat. Orat.
Oratoria Imitation.
Demost.
Cicero.
Poëts.
Historiographers.
Christian imitation.
Christ alwaies to be followed.
Good mē but sometime and in somthings to be followed, and why;
Four sorts of examples of good men mentioned in the holie Scripture.
i Gen. 15, 5. 6.
Rom. 4, 9. 10, &c.
k Gen. 39, 7. 8. 9, &c.
l Psalme. 119, 14, 20, &c.
m Tobit. 1, 16. 17. 18. Iob. 2, 2, 3, 4.

n Heb. 6, 12. These are set before vs, that we should
o Nomb. 20 verse. 12. not be slothfull, but folowers of
Nomb. 27, verse. 14. them n which through faith & pa-
Deut. 32, 51. 52. tience inherit the promises.
p 2. Sam 11 verse. 2. 3. 4. 5. 2 Other examples there be, which are wicked: as the incredulitie of Moses and Aaron o; the adulterie of Dauid p; Peters denial q; the ambition of the Apostles r &c. Which are placed before vs, but for diuers ends. First to keepe vs
q Matt. 26, verse. 69. 70, &c. from that vaine opinion, which in these daies hath mightily crept into the minds
r Luke. 22, verse. 24. 25, &c. of manie, that the elect and regenerate sinne not. For that ech of these, yea and al these too were elected, I thinke the most
s Phil. 2, 12. fantasticall will not denie, and yet that
t Deut. 34. verse. 1, &c. they sinned in most hainous manner is apparant.
4. 5. Secondlie to make vs the more warelie to looke vnto our footing. For, if they
u Nomb. 20 verse. 25. 26. so highlie in Gods fauor, & so singularlie adorned with his heauenlie gifts, did fal
Nomb. 33. verse. 38. and defile themselues so filthilie with sin,
x 2. Sam. 12 verse. 10. 11. with what great feare and trembling ought we to make an end of our saluation s, who are nothing comparable in
2. Sam. 16, verse. 22. spiritual gifts vnto them; least as God eisher punished (as he did Moses t, Aa-
y Lu. 22, 61. ron u, and Dauid x with temporal pu-
z Mar. 10, 42 Luk. 22, 25. 26, &c. nishment) or reproued (as Peter y, and the Apostles z) them to their amend-

ment

ment: so he punish vs eternallie to our vtter confusion!

Thirdlie, though we sinne, that we neither go on foreward, and proceed in wickednes, nor despaire of Gods mercie, no more than they did. For the Lord is rich ouer al [a] that cal vpon him, & repent. *Therefore ought no man to despaire.* For it is a true saieng [b] and by al meanes worthie to be receiued, that Christ Iesus came into the world to saue sinners [c], *wherebie manie haue attained mercie*, vnto the ensample of them [d] which shal in time to come beleeue on him vnto eternal life.

Last of al they are set before vs to this end, that as God is merciful; so should we be [e]. *And as he is readie to receiue such into fauor as repent* [f]: *so should we be merciful towards al men* [g], *that in his iudgement, we maie find mercie* [h]. *Wherbie certaine both Heretikes, as the Catharans, or Nouatians, who taught that none which sinned after they were regenerate, could be saued* [i]; *and Atheists, as Machiauel, & his fauorers, who think that iniuries receaued should neuer be forgiuen* [k], *are confuted.*

3 *Other things were wel done by good men in times passed, which in these daies*

a. 2. *cannot*

a Ro. 10, 12
b 1. Tim. 1, verse. 15.
c Matth. 9, verse. 13. Mark. 2, 17.
d 1. Tim. 1, verse. 16.
e Luk. 6, 36.
f Luke 15. verse. 20, 21. Eccles. 2, verse. 18. 19. 20. 21.
g Matth. 18, verse. 21. 22. Matt. 5, 44. Luke. 17, 3. 4.
h Matt. 5, 7.
i Cypr. lib. 4. Epist. 2. Epist. Euseb. lib. 2. cap. 43.
k Theorem. 6. lib. 3. Cõment. cõtra Machiauel. page. 314. 315. 316, &c.

l Leu. 12, 2. 3. cannot be followed of vs without offence to God. As they circumcised their male
m Actes. 15, verse. 1. 5, &c. Gal. 5, 1. children the eight daie [l], which is vnlawful for vs to do [m]; they offered sundrie, and manie sacrifices, I meane blodie
n Leuit. 17, verse. 3. 4, &c. Leui. 22, 17. 18. 19, &c. sacrifices, vnto the Lord [n], we maie not so do [o]; one brother in those daies married the wife of another [p], so to marrie
o Colos. 2, verse. 20. now were incest.

p Deut. 25, verse. 3. 6, &c. Ruth. 4, 3. Mat. 22, 24. 25, &c. Mar. 12, 19. 20, &c. q Gen. 22. 1. 2. 3, &c. r Exod. 12. verse. 35. 36. s Gen. 22. 1. Exod. 11, 1. 2.

4 Finalie some deeds we maie reade of which were singular, such as neither we may, nor others in those days might folow without the special and extraordinarie motion of the holie Spirit. As was Abrahams readines to kil his owne and onelie sonne Isaac [q]; as likewise was the spoile which the Iewes made of the Aegyptians by deteining their iewels of silver, and iewels of gold [r]. The doing whereof was commendable in them, because they were commanded [s]; but most damnable should be in others, for that there be commandements to the contrarie [t], but none to doo so.

Wherebie it is apparant that good men are not in al things to be imitated. But as S. Paule would be so followed, as he folowed Christ [u]: so should they be.

t Deut. 5, 17. Exod. 20, 13. Matth. 5, 21. Deut. 5. 19. Exod. 20, 15. Rom. 13, 9. u 1. Cor. 11. 1.

There-

Therefore our Sauior is the example of vs to be folowed, and that alwaies, and necessarilie: alwaies, for that he was most perfectlie good [x]; *and necessarilie, because both himselfe* [y], *and his Apostles* [z], *haue commanded vs to doo so.*

But here mistake me not, I beseech you. For albeit I saie our Sauior Christ is alwaies; yet do I not saie in al things: and though necessarilie to be folowed; yet not as he was God. For he fasted fourtie daies and fourtie nights [a]; *he rebuked the waues of the sea, and the winds, and they ceassed raging* [b]; *he walked on the sea as on drie land* [c]; *with seuen loaues and two litle fishes he fed foure thousand men* [d] *besides women and children* [e] *at one time; at another, with fiue loaues and two fishes, he fed about fiue thousand men* [f], *beside women and children* [g]; *he restored sight to the blind* [h]; *health to the sicke* [i]; *to the dead life* [k]; *and manie other miracles by the almightie power of his Godhead he wrought, which are vnimitable (as I maie saie) of mortal man. In so much that they offend greatlie, whether they doo it of superstition, as Papists; or of meere zeale, as did the God of*

Christ alwais necessarilie to be folowed, & why.

x Esai. 53, 9. Iohn. 8, 46. 1. Pet. 2, 22. 1. Iohn. 3, 5.
y Matth. 11. verse. 29. Iohn. 13, 15. 34.
z 1. Cor. 11. verse. 1. Ephes. 5, 1, 2. Philip. 2, 5. 1. Pet. 2, 21.
a Mat. 4, 2.
b Luk. 8, 24. 25. Mark. 4, 39.
c Matth. 14, verse. 25.
d Mar. 8, 9.
e Matth. 15, verse. 34. 38.
f Ioh. 6, 10.
g Matt. 14, verse. 19. 21.

h Matth. 9, 27. 28, 29, &c. Matth. 4, 23, 24. Matth. 9, 35. Mark. 5, 35. 41, 42.
i Marke. 5, 25, 26, &c.
k Iohn [illegible]

N

Norweigh[l], *who dare enterprise to imitate our Sauior in anie thing which he did miraculously as a God. My reason is, because there is neither commandement that we should, nor example of anie disciple or apostle in holie Scripture that would, or durst so doo.* For we are not commanded to make a new world, to create things visible or inuisible; no nor in the world to doo miracles, and to raise the dead, *said Augustine* [m], *and so doo I.*

Our Sauior Christ therefore in those things which he did as a God must religiouslie be worshipped; and folowed zelouslie in what he did as a man. He that loueth and hateth what Christ as a God doth loue and detest, imitates Christ as much as man may imitate God [n]: *he that doth that which Christ did as a man, doth folowe Christ as a Christian should.*

What that is, this booke at large most notablie, and Bernard in few words dooth showe, namelie [o], to abhor the vanitie of the world, and that couragiouslie. For Iesus, because he would not be elected a king, fled fro the multitude: to repent, and that hartilie; For Iesus was killed as a Lambe: to haue true charitie; For Iesus praid for his enimies.

l *One so called for his fasting 40. daies, which he did more than once: of whom Iohn Wierus in a treatise of his De Ieiunijs Cōmentitijs, pag. 125.*

m August. de verbis Domini. *Wherein Christ is to be imitated.*

n Theodor. lib. de Actiua virtute.

o Bernardus li. Sent.

1 *And hereunto we are moued, as by the commandements both of Christ himselfe, and of his apostles Paule and Peter, of which afore:* 2 *so partlie because we are called Christians*; *but* Christians haue their name of Christ, therfore is it meete, that as they be coheires of his name, so they shold be folowers of his holines, *so Bernard* [p]; *and* No man is rightlie called a Christian, who to the vttermost of his abilitie doth not resemble Christ in his conuersation, *so Cyprian* [q]; *finallie:* Who doth not imitate Christ, may wel be called a Christian, but he is none, *so Augustine* [r]. For what doth it profit thee to be called, what thou art not, & to vsurpe a strange name? If thou loueſt to be called a Christian, shew the fruits of Christianitie, and then wel maist thou take the name of a Christian vnto thee, *said the same Augustine* [s], 3 *Partlie for that he is our God. Therefore is it our parts to imitate him, whom we worship and serue.* 4 *Partlie, because we are by nature giuen to imitation. Wisdome would therefore we should imitate the best.* 5 *And partlie because we are Englishmen, who of al other people are most famous,*

Reasons why we should imitate, or folowe our Sauiour Christ.

[p] Bern. lib. Sent.

[q] Cyprian. de 12. abusionibus.

[r] Auguſt. de vita Christiana.

[s] In the foresaid place.

mous, and infamous too for imitation. A shame were it therefore for vs to imitate so painefulie as manie doo in eloquence Cicero; in philosophie Aristotle; in lawe Iustinian; in Physick Galen for worldlie wisedome; yea to imitate, as most do, the French in vanitie, the Dutch in luxurie, in bravrie the Spanish, the Papists in idolatrie, in impietie and al impuritie of life the Atheists, and not to folowe our Sauior Christ in heauenlie wisedome, and in al godlines of maners.

That we maie so do, he from whom euerie good gift, and euerie perfect gift doth
[1] Iam. 1, 17. come[1], the Father of lights grant, who with the Sonne, and holie Ghost, be praised euermore both in our harts, mouths, and conuersation, that others seeing our good workes maie glorifie our Father
[a] Matth. 5. verse. 16. 1. Pet. 2, 12. which is in heauen [a] Amen.

Farewel in him whom we are to folowe, the. 30. of Iulie.
An. 1580.

Tho. Rogers.

¶ A ſecond Epiſtle *concerning the tranſ-* lation and correction *of this Booke.*

Ebaſtian Caſtellio hauing tranſlated this booke into Latine, thought it good by waie of Preface to giue ſome reaſons, both why he had tranſlated the ſame being in Latine alreadie; and why ſo he had tranſlated it, leauing ſomewhat of the Autor out.

The caſe ſtandeth with me as it did with *Caſtellio*. Therefore am I to yeeld ſome reaſons, both why I haue tranſlated this booke into Engliſh being in Engliſh alreadie; and why ſo I haue tranſlated it, leauing ſomewhat out, as I haue done.

For the firſt I ſaie, that neither is my doing for noueltie ſtrange; nor am I (as I truſt) to be reproued therefore. For both I haue examples of good men in al ſciences, and profeſſions, who to their great cõmendation haue done the like; and manie witnes the ſundrie and diuers

uers interpretations of the works of *Aristotle* and *Plato*, for philosophie; of *Demosthenes* and *Isocrates*, for Oratorie; of *Galen* and *Hippocrates*, for Physick; for Diuinitie of the sacred Bible: and also I haue taken the translation thereof vpon me, not so much to translate, as to illustrate the same with places of Scripture. For doubtles great pittie was it, that a booke so plentifulie, or altogether rather fraighted with sentences of the Scripture, was either no whit, as in some, or no better, as in the best impressions, quoted. Besides, I haue not onlie shewed the chapter, but the verie sentence also of euerie chapter, where what is written maie be found: a thing which, that I heare of, none afore me hath done. The bringing of which to passe, how paineful it hath bene to me, he alone can best report, who either hath done or doth go about the like; how not comfortable onelie, but profitable besides it wilbe to others, they shal finde that zealouslie doo reade the same.

And this whatsoeuer I haue done, was taken in hand at the motion of

the Printer hereof; whose zeale to set foorth good bookes for the aduancement of vertue, and care to publish them as they ought to be, would some printers folowe, neither would the sale of good works be mard manie-times for lacke of wel handling; nor vaine and vile bookes to the dishonor of God, the infamie of this land, to the confirming of the wicked in naughtines, and alienating of the wel disposed from virtue, I saie, to the discredit of the Gospel, and abuse of printing would not dailie be so broacht as they are.

In which my translation I haue rather folowed the sense of the Autor, than his verie words, in some places; the which also I haue studied, as nigh as I could, to expresse by the phrase of the holie Scripture, supposing it to be a commendation, as to *Ciceronians* to vse the phrase of *Cicero*: so to Christians most familiar lie to haue the words of the holie Scripture in their mouths, and bookes.

Now touching my correction, I trust no good man will mislike the same. For I haue left out nothing but

but what might be offenſiue to the godlie. Yet is it neither for quantitie much, nor for number aboue foure ſentences. The firſt whereof is this [a] *Hoc ſignum crucis erit in cœlo, cùm Dominus ad iudicandum venerit.* According to *Caſtellios* tranſlation: *Atque hoc erit ſignum crucis in cœlo, cùm Dominus ad iudicandum veniet.* In the Engliſh copie ſet foorth by *Edward Hake*, thus, *And this ſigne of the croſſe ſhal be in heauen, when the Lord ſhal come to iudge the world.* Which ſentence, for ſomuch as I ſee neither the ſcripture, nor anie good writer dooth confirme the ſame, I haue left out altogither.

a *In the ſecond booke, chapt. 12, in the beginning almoſt.*

The ſecond is this [b], *Sed nec inimicum Diabolum timebis, ſi fueris fide armatus, & Ieſu cruce ſignatus.* According to *Caſtellio*, *Quin ne Diaboli quidem inimicitias timebis, ſi fide armatus, & Ieſu cruce ſignatus eris.* In the Engliſh tranſlation, *Naie thou ſhalt not feare the enimitie of the Diuel neither, if thou be armed with faith, and marked with the croſſe of Ieſus.* What needs theſe words, *And marked with the croſſe of Ieſus?* I haue therefore not mentioned them.

b *In the foreſaid chap.*

The

The third is [c], *Non enim ſtat meritum noſtrum, & profectus ſtatus noſtri in multis ſuauitatibus, & conſolationibus, &c.* According to *Caſtellio*, *Neq; enim in copia voluptatum & conſolationum ſitum eſt meritum noſtrum, officiiq; profectus, &c.* In the Engliſh tranſlation, *Neither is our merit, and the comming forward in our duetie conſiſting in plentie of pleaſures and comfortes, &c.* Which I haue thus Engliſhed, *Neither doth our comming forward conſiſt in the ſtoare of pleaſures, and comfort, &c,* leauing out the worde merit. Becauſe both the ſcripture is cleene againſt our meriting, and the Autor too in manie places [d] condemnes the ſame.

[c] *In the ſame chap.*

[d] *As moſt principalie in the third booke chap. 26, cha. 52. pag. 227, chap. 58.*

The fourth [e], *Sed neque qui nunc iuſti erant, & ſaluandi ante paſſionem tuam, & ſacræ mortis debitum, cœleſte regnum poterant intrare.* According to *Caſtellio: Quinetiam qui tunc iuſti, ſeruãdiq; erant, ante ſupplicium tuum ſacræq; mortis meritum in cœleſte regnum intrare non poterant.* In *Hakes* tranſlation, *Naie alſo euen thoſe who then were iuſtified, and in the ſtate of ſaluation, could not enter the kingdome of heauen before thy paſſion, and the merit*

[e] *In the 3. booke chapt. 20, in the midle thereof.*

merit of thy pretious death. Where then were they? In hel? I thinke none wil saie it. In Abrahams bosome, as some [f], in *Limbo patrum*, as other Papists [g] doo saie? but that wil not easilie be prooued. Wherefore as that which otherwise might offend the godlie, I haue cleane omitted, & left out that sentence.

And as I haue ouerpast without mentioning these, which sauor of superstition: so haue I added some godlie sentences, which haue bene omitted both by *Castellio*, and such as folowed him, as may appeere both in the 47. according to *Castel.* as in mine the 48. chap. within three sentences of the beginning; and also in the 63. as in mine the 64. chapter somewhat after the midle thereof.

So that I maruel, both why these were omitted, and the rest not amended by such as haue taken the translation of this booke vpon them. I grant they haue done the dutie of translators: yet sure I am they haue neglected a greater dutie than of translatorship. For my part I had rather come into the displeasure of man, than displease God;

[f] *Catech. Trident. vpon thes. words of the Crede, Descendit ad inferos. Bern. in festo omnium Sanct. serm. 4*

[g] *D. Tho. in 4. dist. 45. q. 1. Art. 3. Iauellus philosoph. Christ. p. 8. Tract. 4. cap. de locis infœlicium damnat.*

God; and rather moue the obſtinat heretike, than offend the weake & ſimple Chriſtian.

It maie be obiected, that I might haue giuen ſome note by the waie, and ſo let them paſſe; as doth *Eraſmus* in his tranſlations. Surelie *Eraſmus* might better do ſo in Latine, than I maie in Engliſh. For aſmuch as moſt are learned, & haue iudgement which read his; and I doo that which I doo for the ſimpler ſort. And were other bookes, that I could name, excellent for manie good points, yet for ſome things ſuperſtitious, purged and corrected, ſure I am, both God would greatlie like thereof, and manie men would then reade them, who now reiect them; and much profit would be reaped, whereas now there is either litle or no profit at al taken.

One chapter you ſhal find in this my tranſlation more than is in other bookes. Yet haue I added no chapter, but diuided the 6. chapter of the third booke. For aſmuch as it comprehendeth partlie a thankeſgiuing vnto God for his benefits; and partlie a commendation of charitie, which aptlie, me thinks, makes

makes two chapters.

Now he, who principalie both ſtirred the Autor to make this booke, and me to doo what I haue done, euen God almightie grant that both you, and I, and euerie of vs maie vſe it to the comfort of our ſoules,

Amen.

Yours in Chriſt

Tho. Rogers.

A godlie Preface made *by him, whosoeuer he was,* that transſlated this booke *out of the Latin tongue* into French.

IF this booke, whic concerneth the follow in of Chriſts example, haue heretofore yeelded ſome frute to ſuch as haue giuen them-ſelues to the reading thereof; I thinke it wil yeeld no leſſe hereafter, ſpecialie now that it is rid and clenſed from a number of imperfections that were in it afore.

And although it be apparent, that the conuerſation of ſuch as cal themſelues Chriſtians, is woonderfulie corrupted: yet notwithſtanding becauſe God is ſo good, that he wil euermore drawe ſome one or other of an infinite multitude from it: it maketh me that I am not altogether out of hope.

Againe, like as in great and ſore diſeaſes, al the beſt remedies that can be deuiſed, are wont to be applied with al ſpeede: euen ſo the more we ſee wickednes and vngodlines to abound, the more ought we to conſider by what meanes they may be remedied, that ſome may be ſaued among ſo many thouſands, which are hard-harted and enimies to al good warnings.

It muſt needs be granted, and experience prooueth it ſufficientlie; that there was neuer anie age, wherein Chriſtians haue

haue bin more out of order, nor haue had leſſe regard of godlines, than they haue at this daie. yet notwithſtanding, this ought not to barvs, from hoping that God will drawe ſome continuallie to himſelfe. On the other ſide, like as among a great ſort that are ſtriken with extreame ſickneſſes and diſeaſes, ſome doo alwaies ſcape as it pleaſeth God: ſo is it to be hoped, that among an infinite number of falſe Chriſtians, God wil touch ſome to bring them backe from the filthines and corruptions of the world, and to leade them to the fearing of himſelfe.

Moreouer, it is not to be doubted, but that God hath alwaies ſome ſeruants of his, as it were couered vnder the great number, which by the power of his holie ſpirit, doo liue continuallie in al purenes & vndefilednes, without cleauing or conſenting to the vngodlines & diſorderednes of the wicked.

And this is it which confirmeth me in my hope, that this little booke ſhal not be vnprofitable nor fruteles.

Neuertheles, this booke is not ful of great cũning, nor beautified with flowers of humane wiſedome, neither doth it diſcourſe or treat of high or darke things, neither is it ſtuffed with ſubtil queſtions and arguments, nor indited with eloquent ſtyle, as thoſe commonlie be which are propounded and ſet foorth to the world, rather for boaſting and vainglories ſake, than for anie deſire to doo other men good. This booke is plaine, and without anie great gaineſſe; but yet ſo ful of good

and

and wholsome instructions, that I dare wel auow, that whosoeuer readeth it with a right disposed mind, without respect to anie other thing than God and the saluation of his owne soule, which is the onelie marke that we must leuel at: he shal reape singular profit thereby.

Profit of this booke.

As for my part, I can witnes of my selfe, that God hath oftentimes made it to serue me for a spurre, to quicken and waken me vp from my slothfulnes and dulnes, and to kindle in me a desirousnes of his seruice; and I hope that the like shal befal to al such as shoote at none other marke, but to knowe, feare, and loue him with a pure, right meaning, and single mind; and to leade a holie conuersation before him.

Good bookes as ladders to climbe vp to heauen.

And in good sooth, it may wel be said, that vnto true Christians, good and holie bookes are as ladders to climbe vp to heauen; as sparks to kindle the heate of the spirit, when it is quenched or waxed colde in them; and as props to staie vp their faith, that it may take increase.

I speake of true Christians. For as for them that are Christians but in words and ceremonies: some of them be so bereft of al true feeling of God and of their owne conscience, that they neuer enter into the considering of the thing that might be auailable and necessarie to the wel instructing of them in the truth, and to the training of them to some godlie behauior; but are wholie giuen to the things of this life, as though there were none other after it: And othersome haue their minds so tied to the letter, that they can make none ac-

count of anie other bookes, but such as may make them skilful, eloquent, sharpe-witted, and subtile, and consequentlie woonderful among men, despising al such works as may make them better, by mooving them to the exercises of their profession. And of this sort the number is verie great nowadaies; of whom nothing can be said, sauing that (as the Apostle speaketh of them) they can wel enough say with their mouth that they knowe God, but in their deedes and workes they renounce him [a].

[a] *Tit.* 1, 16.

And trulie we be come to a time, wherein we be more giuen and more hastie to reason and dispute of our religion, than to be religious in deed; more giuen to make great and large discourses of it, than to put it in practise, and to shew the truth and purenes of it by our holie conuersation; & at a word more giuen to talke than to doo: insomuch that we may wel perceiue, that the Christian profession is nothing else nowadaies, but a lip-wisedome, and a skil to hold talke among such as make their vaunts of it.

But what? do I terme it a lip-wisdome? Nay, would God it were not rather turned into a fleshlie and licentious loosenes? as we may partlie see alreadie by too manie effects thereof.

But so doth it alwaies befal to such as hauing receiued Christs doctrine, applie not themselues foorthwith to the forsaking of themselues, without the which it is not possible for vs to be Christs true disciples [b]. For as the light cannot match with

[b] *Matth.* 16, *verse.* 14.

with darknes [c]: so cannot Christs Spirit match with sin and the lusts of the flesh: insomuch that if the practise thereof be omitted, there is none other thing to be looked for, but a kind of libertie, whereby men shaking off al yoke, shal giue them selues ouer to al euil, & sooth themselues in their sinnes. Not that they keepe not stil some outward shew and countenaunce of godlines: for vnles it be some Epicures and godles men, they neuer proceede so far as to doo away and to giue ouer al seruice of God.

[c] 2. Cor. 6. verse. 14.

But yet are al such shewes and outward countenances in vaine, & of none account before him which requireth mens harts [d], and contenteth not himselfe with the onelie outward deeds [e], wherewith notwithstanding they thinke to quiet their owne consciences, and to auoid the feeling of Gods wrath for their sinnes: which thing may wel serue for a time in the behalfe of the ignorant, and of such as haue no better skil, but as for those which knowe wherein the seruing of God consisteth, they cannot but be maruelouslie abashed, if they fal to examining of their owne wicked conuersation.

[d] Deut. 6, 5. Mat. 22, 37. [e] Iohn. 4, 22, 23.

For then there is no ceremonie (how faire a shew so euer it beare, no not euen though it be of the number of those which God hath inioined for the keeping of order in his Church) that can satisfie the conscience which is trobled with the feeling of it owne sinne, and make it sure before the iudgement of God, who wil not iudge vs according to ceremonies, but ac-

f 2. Cor. 5, 10 cording to our works f.

We reade what Iesus Christ wil saie to such as shal haue cast out diuels in his name g, prophesied in his name, and wrought manie other great things in his name: Away from me (wil he saie to them) yee workers of wickednes. How much more then wil he saie so, to such as occupieng themselues alonelie in some ceremonies, & not in the true godlines which the Apostle saith is profitable to al things h, shal haue giuen themselues to folowe their flesh and the world!

g Mat. 7, 23.

h 1. Tim. 4, 8.

To be short, we must come to this point, that forasmuch as Christianitie is not an outward profession, ne a thing that consisteth in outward ceremonies, (so as it may suffice to busie our selues about it,) or in words (as who would saie it were enough to haue the skil to talke and discourse of it as men doo of other worldlie sciences;) but it is the verie power and might of God i, whereby God intendeth to renew, and as it were to create againe his owne image and likenes in man, who is fallen from it by his owne fault, and to set it againe in the former brightnes and perfection, that he may attaine againe to the blessed immortalitie: it is not to be doubted but that the same is the thing whereon we ought to fixe and settle the eies of our mind, and whereunto we ought to applie al our wits, straining them earnestlie and to the vttermost of their powers to attaine thereunto. Otherwise we shal but lose our labor in seeking after this or that; and al that euer we can doo shal serue to no purpose,

i Rom. 1, 16. 2. Cor. 1, 18.

pose, but onelie to traine vs the further from the marke that is set before vs.

I knowe wel it wil be replied herevnto, that the thing which I speake of can not be obteined in this life, wherin we be subiect to so manie infirmities [k], and are so corrupted and fraile, that it is vnpossible to attaine thereto.

Neither doo I say, that we can attaine so farre as to be set perfectlie againe in our former vncorruptnes, so long as we be hild wrapped in this mortal bodie [l]: That is reserued for the world to come, wherin al things shal be reduced to the highest perfection [m]. But my meaning is onelie to declare, that the thing which shal be accomplished there, must be begun in such wise heere, as we may not cease to drawe neerer and neerer vnto it [n], by shortening our waie continualie.

And surelie the Scripture teacheth vs manifestlie, that none shal become partakers of the glorious rising againe [o], wherin consisteth the ful measure of our felicitie, but those which haue endeuored here to die vnto sin, and to liue againe in newnes of life, (which is called the first resurrection,) euen by ỹ Spirit of Christ whom al true Christians haue clothed themselues withal: which haue mortified the deeds of the flesh [p]; which haue put off the old man [q] with al his works; and put on the new man according to the image of him that created vs; and which haue clensed themselues here from al vncleannes both of bodie and soule.

And that is the reason why saint Paule [r],

k *Genes.6, 5.*

l *Wis.9, 15.*

m *Reu. 21, 1. 2, &c.*

n *Phil. 3, 13. 14.*

o *Rom. 6, 5. 4.*

p *Gal. 5, 19. 20. 21. Roman.8, 4. 5. 2.Corin.7, 1.*

q *Coloss. 3, 5. Eph.4, 22. 24.*

r *Coloss. 3, 4. 5.*

hauing ſaid that when Chriſt appeereth, we alſo ſhal appeere with him in glorie; doth foorthwith warne vs to mortifie our members that are vpon earth: whereby he doth vs wel to vnderſtand, that this mortification muſt go afore in vs here, if we purpoſe to attaine to glorie.

The ſame Paule telleth vs that our bodies ſhal be quickned by reaſon of Chriſts ſpirit ſ which ſhal haue dwelled in vs here, and whereby we ſhal haue repreſſed al our froward affections.

ſ *Rom.* 8, 11.

Alſo Saint Iohn proteſteth t, that whoſoeuer putteth his truſt in Chriſt, doth purge himſelfe after ỹ example of Chriſt.

t 1. *Ioh.* 3, 3.

To be ſhort, there are infinite texts touching this point in the holie Scriptures. And though there were no mo but this one which they vtter ſo often, namely that the vnrighteous ſhal not inherit the kingdome of God u; it might be enough to content vs withal, and to put vs in feare, and to moue vs to the true and earneſt repentance.

u 1. *Cor.* 6, 9.

But alas ſ We be ſo loth to yeeld to this point, and our fleſh breedeth vs ſo manie hinderances, that we doo what we can to eſchew that burthen, and to ſhake it from our ſhoulders. But in ſo doing what do we elſe, but ſtriue againſt our owne ſoule-helth, and reſiſt Gods grace, who cõmeth to ſaue vs; howbeit by ſuch meanes as he himſelfe hath ordeined, and by ſuch waie as he commandeth vs, and not by meanes or waies of our owne chooſing!

Wel ſaid, God hath commanded vs to beleeue in his Sonne, and for our beleeuing

uing on him, he promiseth vs euerlasting life, so as al they which beleeue in Christ, taking him for their Sauior, and applieng to themselues al the benefites which he hath purchased for vs by his death, are in the right waie.

But who be these beleeuers? Euen they (saith the Apostle) which walke not after the flesh, but after the spirit[x]; they which take paine to frame themselues to the wil of Christ; into whose bodie they be graffed, and vnto whom they be knit together as his liuelie members[y]; they which endeuor to loue God, and to giue ouer the loue of themselues[z], and of the world[a]; they which haue their whole conuersation in heauen[b]; they which loath their former life, and for feare of falling thereinto againe, do the more watch, and looke the warelier to their thoughts, deuises, words, and deeds: they which feeling their owne weakenes and infirmitie, make incessant praier to God for the spirit of strength and stedfastnes[c]; & which feeling their coldnes and vnlustines, doo craue the spirit of feruencie and earnestnes; they which in aduersitie do keepe themselues from murmuring, and endeuor to be patient[d]; they which bethinke themselues of Gods benefites, and yeeld him thanks for them[e]; they that straine themselues to succour their neighbors both in bodie and soule[f]; and at a word, they which crucifie the flesh with the affections and lusts thereof[g].

Insomuch that thee in whom these fruts re not found, ne make not the talent of aith to preuaile in such maner as I haue

[x] *Rom.* 8. 1.
[y] *Ephe.* 3, 17. 18. 19.
Ephes. 4. 15. 16.
[z] *Luk.* 9, 23.
[a] 1. *Iohn.* 2. *verse.* 15. 16.
[b] *Phili.* 3, 20
[c] 1. *Thes.* 5. *verse.* 17.
[d] *Rom.* 5, 3. 4. 5.
Iames. 1, 3. 4.
[e] *Psal.* 116. *verse.* 12. 13.
[f] *Rom.* 12, 4. 5, &c.
1. *Cor.* 12, 12. 13, & 2.
[g] *Colos.* 3, 5.

told you, cannot be ſaid to be in the number of the true beleeuers & faithful ones, notwithſtanding that they pretend ſome countenance of honeſtie, and therefore much leſſe can thoſe be ſaid to be of that
h Gal. 5, 19. number, in whom the works of the fleſh
20. h are apparent.
21. But ſome fleſhlie Chriſtian wil ſaie ſtil, that as for him, he is clothed with the righteouſnes of Chriſt; that the perfect obedience which Chriſt hath yeelded to God his Father in ſatiſfieng the law, is imputed vnto him, as if he himſelfe had yeelded it; and (to be ſhort) that he is reckoned for righteous by his faith, ſo as none of al his imperfections are to be made account of.

Imputation of righteouſnes.

If thou liſteſt to beguile thy ſelfe, thou maiſt: but it wil be to thy harme and confuſion. In deede Chriſt laieth not our ſins to our charge, if we beleeue aright in him, neither ſhal al our imperfections hinder the vertue and efficacie of his death. But to beare thy ſelfe in hand, that Chriſt holdeth thee for righteous, when thou glueſt thy ſelfe to vnrighteouſnes, and haſt none other care but to followe thine own inordinate luſts: it is not onelie a dooing of great diſhonor vnto him, but alſo a ſcorning of him for his redeeming thee.

And I praie thee, what man of good and ſound iudgement, dareth ſay, that Chriſt holdeth him for lowlie, which is puffed vp with pride? Or for liberal and charitable, which is ful of niggardlines, diſtruſt, and vnkindnes? Or for a louer of God, which is ful of ſelfe-loue and loue of the world? Or for

for a worshipper of God, which maketh no right account of him? Or for a delighter in God, which hath none other care but to satisfie his owne pleasures and delights? Or for a man mindful of Gods benefits, which is vnthankful? Or (to speake more homelie) a whooremonger for a chaste person, or a glutton and a drunkard for a sober and moderate feeder? I beleue that euen thou thy selfe (if thou consider it throughlie,) wouldest be ashamed to thinke it, and much more to speake it. For how is it possible ỳ a man should be righteous without righteousnes, good without goodnes, vertuous without vertue!

Saint Iohn saieth manifestlie, that as Christ is righteous [i]; so he that worketh righteousnes is righteous; and that he which sinneth is of the diuel: yea and he saith moreouer, that the thing wherin the children of God doo shew themselues to differ from the children of the diuel, is that the one sort worke righteousnes, and the other sort worke sinne.

[i] 1. Ioh. 3, 7. 8. 10.

And of a truth, I cannot tel how Gods true children, who are al true Christians, could otherwise be better marked out, thã by their applieng of themselues night and daie, to do whatsoeuer is pleasant and acceptable to their heauenlie Father; whom because they knowe to be righteous, they also doo wholie endeuor themselues to do righteous things, wherin they shew themselues to be borne of him, as S. Iohn sheweth yet further. If yee knowe (saith he) that God is righteous, knowe ye also that whosoeuer worketh righteous-

k 1. Iohn. 2, verse. 29. nes, is borne of him k.

Moreouer, how can it come to pas, that the true Christians should not giue themselues to righteousnes, seeing they haue Christs spirit, (for he that hath not Christs Spirit (saith the Apostle) is no Christian,) which being holie of himselfe, cannot but driue foreward the partie to al holines, whom he possesseth? It cannot be but that he must needs bring forth his fruts, which are l louingnes, gladnes, quietnes, mercifulnes, meekenes, faithfulnes, mildnes, and staiednes. To be short, it cannot be, but that he must needs alter the whole man both within and without, to make a new creature of him.

l Gal. 5, 22. 23.

But see to what point Satan and our owne nature bring vs: namelie, to fal a sleepe, and to sooth our selues in our vices, and to make vs to let the bridle lie loose on our necks, & al vnder color that Christ imputeth not our sinnes vnto vs m, naie, he imputeth them vnto vs if we continue in them n. For he died not to leaue vs in them stil, but to take vs out of them realy and in very deed o, as witnesseth further Saint Iohn, who telleth vs plainlie p that Christ appeered to take awaie our sinnes. In which place he intendeth not to speake (as I take it) of the forgiuenes of our sinnes past, but to saie that Christ doth realie and in verie deed take away their sinning in works, which doo beleeue on him; which cannot be done, but that he must also therewith put into them, and imprint in them the loue of righteousnes.

m 2. Corin. 5, verse. 19.
n Tit. 2, 11. 12.
o Rom. 6, 5. 6, &c.
p 1. Iohn. 3, 5.

Neuertheles, I wil not straine my selfe anie

anie further about this matter, which would require a whole booke rather than a Preface. And in good ſooth, I had not ſpoken ſo largelie thereof, but that I hoped to do ſome men good therby, who vnder pretence that they deſerue not aught at Gods hand, do make ſo ſmal account of the good works which God requireth at our hands, that they giue ouer the exerciſe of al godlines, and do weede out of their harts al regard of good life, and of ſeeking their ſoulehelth with feare & trembling ¶ as they ſhew wel enough by the ſequele. ¶ *Phili.* 2,12. *Rom.* 11,20.

Furthermore, I thought by that meanes to drawe on the readers to the receiuing of this little treatiſe the more willinglie; wherein as there is not anie thing conteined, but ſuch as may ſerue to teach vs to order our life wel; ſo was it alſo requiſite to ſhew, ý there is no point of Chriſtianitie in vs, vnles we ſet our whole hart thervpon. And on the other part, foraſmuch as the ground hereof is how we may folowe the example of Chriſt, it was verie conuenient to warne Chriſtian folke to inforce thẽſelues thereto, without flattring themſelues, & without foding themſelues with vaine opinions that might turne them frõ the right waie, or hinder them in it.

For ſith that Chriſtes life was not ſet foorth vnto vs alonelie to make a legend of it, or to make a wondring at it in words, but to be followed by vs: it is the marke whereunto we muſt tend, in drawing to perfection as neere as is poſſible, and as much as our frailtie can affoord. And otherwiſe, ſeeing we be tolled thereunto by

Ieſus

Ieſus Chriſt himſelfe, not onelie in words but alſo by examples, which are as liuelie portraitures of the life which we ought to leade here, in waiting for his glorious cõming againe; we cannot exempt our ſelues from it without preiudice of our ſaluation, no nor yet without bewraieng, that we haue no liſt to it. For were we rightlie deſirous to become happie, and to attaine to the endles life which is promiſed vs in Chriſt: we could not ſhew it better, than in taking the waie thereto, whereby we both may and muſt attaine vnto it.

And that waie is none other, than to beleeue in Chriſt, and to walke as he walked. And that is Saint Iohns meaning where he ſaith [r], that he which ſaith he dwelleth in Chriſt, ought to walke as he walked, ẏ is to ſay, he ought to indeuer to liue as he liued.

[r] 1. Iohn. 2, 6.

Boaſting Chriſtians.

There are alwaies enow which boaſt themſelues to beleeue in Chriſt, or to be Chriſtians. But the verie meane to knowe them, is to marke whether their whole endeuer be to folowe Chriſt or no, which is ás the badge of this ſo excellent profeſſion, or as it were the faire colored liuerie whereby we ſhew and declare our ſelues to be the ſame in deede, which we report our ſelues to be.

And certes it is not poſſible, that they which are vnited and knit vnto Chriſt as his members, ſhould not be touched with a deſire to reſemble him, and to folowe his ſteps. For the verie thing wherein the vnion and coniunction are ſhewed, is that the members doo ſhew themſelues to be of the ſelfe-ſame that the head is. And where

that

that is not done, it is an euident proofe that the member is rotten, senseles, and void of the life which is in the head.

And in this behalfe I report me but to the iudgement of man, who is wise enough of himself to attaine easilie to this reason.

Not without cause therfore doth Saint Paule saie, that wee must be of the same mind which Iesus Christ was of [f]. For therby his meaning is to doo vs to vnderstand, that we which are mẽbers of Christ, must be answerable to him in vnitie of affection and wil. Which thing he teacheth yet more plainelie in another place, where he saith [t] that we be graffed into Christ after the likenes of his death and resurrection; meaning thereby, that we which are ioined vnto Christ as an imp is to the stock of a tree, ought so to liue of his life, as there may not appeere anie deformitie in vs; but that as he hath died, so we must die also; and as he is risen againe, so we must rise againe likewise: we must die (I say) vnto sin, and rise againe vnto newnes of life; for that is the death and the life which he speaketh of.

[f] *Philip.* 2, 5.

[t] *Rom.* 6, 5.

Which thing I haue said, to the end that we which boast our selues to be Christes members, should vnderstand that our vanting of that title is in vaine, if we labor not to resemble him in al our whole life. And in what things? Not in raising the dead [u]; in giuing sight to the blind [x], in healing the sicke [y], or in fasting fortie daies [z]; (for these are miracles which he wrought both by himselfe, and by his apostles, for the confirming of his doctrine among men, that

[u] *Ioh.* 11, 43.
[x] *Mat.* 9, 28. 29. 30.
[y] *Mark.* 2, 3. *Luke.* 5, 18. *Matt.* 4, 23. 24.
[z] *Luke.* 4, 1. 2, &c.

that they might receiue it as heauenly and comming from God; and he wrought them once for al, without anie neede of hauing them done againe by vs;) but in folowing his vertues, as his faith, his obedience, his patience, his constancie, his temperance, his lowelines, meekenes, mildnes, gentlenes, perseuerance, diligence, earnestnes in praieng and thanksgiuing, and many other things.

Al the which he did, not to make a shew of them to vs, but to traine vs to the same by his owne example: not to impute them after such a sort vnto vs, that we should be hild for such as he himselfe is, without being so in deed; but to the intent that as he did them, so we should do them too, as he himselfe saith [a]; and as Peter saith [b], to the end we should folow his footesteps.

[a] *Matt.* 11, *verse.* 28. 29.

[b] 1. *Peter.* 2, *verse.* 21.

And how shal we knowe that we be in him, and are made partakers of his graces; but by our endeuoring of our selues to keepe his commandements? And soothlie the onelie meane to knowe and to be assured in our selues that we dwel in Christ & Christ in vs; is our keeping of his commandements, as Saint Iohn teacheth [c]; adding further, that our knoweing that he dwelleth in vs, is by the Spirit which he hath giuen vs; because that by that Spirit, we endeuor to folow him, and to frame our selues to his wil, whereby we yeelde proofe of the vnion that is betweene him and vs. For euen as the children of this world, do witnes themselues to be al one with the world, by folowing their worldlie lusts [d], ambition, couetousnes, and pleasures,

[c] 1. *Ioh.* 2, 3. 4, &c.

[d] 1. *Iohn.* 2, *verse.* 15. 16.

ſures, which thing I ſaie alſo of the members of Satan: ſo in like caſe, the Chriſtians ſhew themſelues to be made one with Chriſt by his holy Spirit, when they folow Chriſt ſtep by ſtep, and make his life to ſerue them as a moſt perfect rule to leade their life by.

What remaineth then to be done in this caſe? Soothlie that we on our part doo inforce our ſelues, by eſchewing al ſlothfulnes, which being hurtful and noiſome in al things, is moſt hurtful and noiſome in this behalfe; foraſmuch as it is of ſuch importance, that we cannot neglect it without wilful diſappointing our ſelues of our ſaluation and ſoueraigne felicitie.

This waie is narrowe and rough, I confeſſe it is ſo, as al Chriſtians doo; and ſo doth Chriſt himſelfe ſaie it alſo [e]. For in aſmuch as thereby we muſt forſake our ſelues to folowe Chriſt [f] (which is verie painful & hard to the fleſh which deſireth nothing but hir owne pleaſures and commodities:) no doubt but we feele it to be very bitter and burthenſome. But what for that? Yet muſt we take that waie, without ſtepping aſide one waie or other. For that is the onelie way which after many labors and hard pinches, leadeth in the end vnto life. As for the other waie, it is very broade [g], faire, & accompanied with great pleaſures, but the end thereof (ſaith he) leadeth vnto death. Now, it is much better to go by labor to reſt, by tribulation to ioie, and by death vnto life: than contrariwiſe to go by reſt to labor, by ioie to tribulation, and by life to death; for looke what things

[e] *Mat.7,14.*

[f] *Luk.9,23.*

[g] *Mat.7,13.*

things commeth last, shal be euerlasting.

What thing then should hold vs back or hinder vs in this race? If it be the world with al the goods, honors, and pleasures thereof; let vs vnderstand that al those things passe awaie [b] like an arrow which is shot at a white, the trace whereof is not perceiued anie more when it is once past. If it be the roughnes and vneasines of the waie: let vs consider how there is nothing so vneasie, nor so rough, which becommeth not easie and smooth by continual vse. If it be the infirmitie and weakenes of our nature; let vs thinke vpon him which hath promised to stand by vs, to helpe vs, and to strengthen vs; who being good, wil helpe vs; and being almightie wil also strengthen vs, conditionalie that we praie to him continualie. Aske (saith he [i]) and it shal be giuen vnto you; seeke, and ye shal find; knocke at the doore, and it shal be opened vnto you. Prouided alwaie, that we on our side doo straine our selues [k]: for he helpeth not them that are idle and doo nothing. He giueth his Spirit; but it is to such as feeling their owne feeblenes, and being displeased with it, doo earnestlie desire and craue his Spirit [l]. To such as nothing aske, nothing he doth giue. It is euen he that worketh in vs; howbeit, not so long as we our selues sleepe, not so long as we fold our armes across, and much lesse so long as we resist him.

The kingdome of GOD, (saith Iesus Christ,) suffereth violence [m], and the violent plucke it to them. And who be those violent? Those which being inflamed with great

[b] 1. Cor. 7, 31. 2. Ioh. 2, 17.
[i] Luk. 11, 9.
[k] Matth. 11, verse. 12.
[l] Luke. 11, verse. 13.
[m] Matth. 11, verse. 12.

great deſire and zeale to faſhion themſelues like to their head, do offer violence and force to themſelues, to the intent that their nature and fleſh being reſtrained and brideled, may not caſt any impediment in the way of Gods Spirit, which worketh in them; which feeling themſelues cold and laſie, whether it be in praieng to God, or in giuing him thanks for al things, or in any work of godlines either towards God or towards their neighbors, doo quicken and ſtir vp themſelues, without ſuffering themſelues to go on, and to be ouercome of their fleſh; which take paines to marke al their owne thoughts and affections, and to reſtraine them fró paſſing their bounds, & from rouing aſtraie, ſetting a ſure watch vpon their mind, and folowing the counſel of the wiſe, becauſe that from the mind commeth the welſpring of al euil [n]; which knowing how eaſie it is for them to ſlip aſide at euerie leaſt occaſion in the world, doo ſet good gard vpon themſelues continualie, laboring to ſubdue and ouercome themſelues; and finalie which by Chriſts Spirit do inceſſantly crucifie the fleſh with the luſts thereof.

n *Matt.* 15, verſe. 11. 18. 19. 20.

And of a truth, we be of our owne nature ſo contrarie to God, and ſo bent to the ſeeking of our owne ſelues; and our affections are ſo heady and vehement, and we be haled vnto euil with ſo great force by our fleſh, that we muſt not thinke that God can haue his dominion in vs, vnles we vſe great force to ouercome and ſubdue our ſelues to him.

Yet notwithſtanding, there are ſome now-

nowadaies, yea and a great some, who without taking much paine, (I wil not say, without taking any atal) cesse not for al that to brag afterward, that they be of Gods kingdome. But they deceiue themselues. For seeing that Gods kingdome is righteousnes, peace, and ioie through the holie Ghost (as saith Saint Paule o:) how can it haue place in them which suffer vnrighteousnes to raigne in them! And verelie it is a suffering of it to raigne, when they represse it not, according also as they shew in effect by their cōuersation, which is no better than the conuersation of those whom they condemne.

o Rom. 14. verse. 17.

I know wel they haue their shifts for it, saieng that we haue no power atal, that we shal be flesh stil, as long as we be in this life, and that we cannot proceede far forward in this great frailtie and weaknes of our nature; but that Christ wil supplie al our wants, and not laie our sinnes to our charge. Yea verelie; but when they say so, or rather flatter themselues after that maner; perceiue they not how they disgrade themselues from the degree of Christians? For if they cannot obey God, and do the thing that he commandeth, they haue not Christs Spirit p: and if they haue not Christs Spirit, then are they not Christians. Saint Paule saith wel, that the flesh neither wil nor can obey Gods lawe: but yet he addeth therewith, that Christians are not in the flesh, but in the Spirit. You be not in the flesh (saith he) but in the Spirit; at leastwise if Gods Spirit be in you. Whervpon it must needs folow, that they which

p Rom. 8, 5. 9. 8.

which cannot obeie God, are in the flesh, and those (saith he) can not please God.

Which reason may serue also to this saieng of theirs, that we shal alwaies be flesh. For if we be alwaies flesh, we shal alwaies be stil vnchristianlike; because that to be flesh, and to be Christians, are things that can by no meanes match together; I meane to be flesh in such wise as to make none other trade than to folowe a mans owne lusts. For otherwise I denie not, but that the flesh is stil in vs, (so long as we be wrapped in this mortal bodie) to prouoke vs vnto euil, and to make war against the Spirit: but not to folowe the froward motions of it anie more. For this standeth true, that whosoeuer foloweth them, is not to be registred in the number of Christians. And therefore Saint Paule threateneth euerlasting death, to such as liue after the flesh q, specialy after they haue bin taught that they be alwaies subiect to damnation.

Who are fleshlie.

q *Rom.* 8, 13

As touching our frailtie and weakenes, wherewith they thinke to preuaile continualie against such as presse them with their duetie: surelie I confesse with them, that it is great; and such as maketh euen the holiest to be ouerthrowen and vanquished oftentimes by Satan and their owne flesh, which thing they lament and bewaile: but as for to make a sheeld or a defence of it to sooth themselues in their vices, and to take licence to folowe their lusts; it is for such folke to do, as seeke al maner of occasion to doo euil, and to rid away al regard of vpright dealing & righ-

teous-

teousnes: which thing cannot agree with true Christians, whose whole studie is to maintaine themselues in good works, as they that know how il it beseemeth those which professe themselues to be made
[r] Heb. 9, 14. cleane by the blood of Iesus Christ [r], to turne back to the defiling of themselues againe.

Moreouer, to say that Christ wil supplie al our wants, and not charge vs with our sinnes, wherevnto we haue yeelded our selues so freelie and willinglie, after we haue knowen him, seemeth in my iudgement to tend to none other thing, than to make Christ a cloake for our vices, and to take occasion of his grace, to flatter and maintaine our selues in them; which cannot be done without manifest wickednes. For seing that Christ maketh vs partakers of his grace, vpon condition that we shal leade a life both pure, holie, and beseeming him; and to bring the same to passe, doth promise vs his Spirit, so we aske it of him in faith: if we doo the contrarie, it wil not be without dooing him wrong. Wherethrough it wil come to passe, that we shal bereaue our selues of the benefit of our redemption, and make our selues vnworthie thereof. For (as Saint Iohn teacheth vs) Christes blood maketh none
[s] 1. Iohn. 1, 7. cleane, saue those which walk in the light as God is light [s].

9. But I beseech these men in the name of God, to consider these things aduisedlie, and to think earnestlie vpon this saieng of Christs, that Not al they which say Lord, Lord, shal be saued, but they which do the

wil

wil of his heauenlie Father [t]. Neither words nor ceremonies do proue folke to be Christians, children of God, faithful ones, members of Christ, and chosen of God, (which are titles wherewith they deck themselues as with things which belong peculiarlie and alonelie vnto them) but their deeds, and their loue proceeding from a pure hart, from a good conscience, and from an vnfained faith.

[t] Matt. 7, 21.

Let vs then conclude, that the onelie true marke of Christians and right beleeuers, is loue; without the which, a man may wel talke of Christ, and of the Gospel, and he may wel haue the Sacraments, and al the godlie ceremonies that can be deuised; and yet al shal be nothing [u].

[u] 1. Cor. 13, 1. 2. 3.

And would God that the Christians of our time, as wel the one sort as the other; (for alas they be diuided asunder) had put it wel in vre these former yeeres. For then should we not see now so much hatred, hart-burning, crueltie, medling, sedition, part-taking, treason, trecherie, desire of reuenge, and other infinite mischeues that raigne among vs. Neither should blood haue bin shed after such a sort, and in so great aboundance as it is; and yet stil shalbe, vnles God wsing his absolute power restraine mens minds, which are now fiercelie bent, and fleshed one against another, as they may not be able to bring their desires and passions to passe: and that they also on their side do suffer themselues to be bowed by acknowledging their faults, and by hauing recourse to the remedie of repentance, which is the onlie meane

meane to appeaſe Gods wrath ſo kindled againſt vs; and (at a word) do turne their rage and crueltie into mildnes & charitie.

Markes of chriſtianitie.

And to lay foorth the matter yet more particularlie; the Chriſtians are thoſe which crucifie the fleſh with the Iuſts and affections thereof[x]. The children of God are they that are led by Gods Spirit[y], and not by the diuels ſpirit, nor by their owne affections. The faithful are they, which not onelie repenting themſelues truelie, do truſt in Gods mercy through Ieſus Chriſt, but alſo do exerciſe themſelues in al good works, and (as ſaith Saint Peter[z]) do indeuer to ſhew, in their faith, ſtrength; in their ſtrength, skil; in their skil, ſtaiednes; in their ſtaiednes, patience; in their patience, godlines; in their godlines, brotherlines; and in their brotherlines, louingnes. The members of Chriſt, are they that take paine to frame and faſhion themſelues like to their head, as much as can be in this life; aſſuring themſelues that it is not poſſible for the head to be of one wil, and the members of another. Gods elect or choſen, are they that endeuor to be holie and vnblamable before him in loue.

[x] *Gal.* 5, 24.
[y] *Rom.* 8, 14.
[z] 2. *Pet.* 1, 5. 6. 7.
[a] *Ephe.* 1, 22. 23.

Thoſe, thoſe be the markes whereby a man may & ought to diſcerne them from the vnbeleeuers, the heatheniſh, the vnholie, the children and lims of the Diuel, & finalie from al kinds of falſe Chriſtians.

In reſpect whereof it is not amiſs to alledge the ſaieng of S. Auguſtine. The wicked man (ſaith he[b]) may haue baptiſme; he may haue the gift of propheſieng; he may receiue the Sacrament of the bodie and

[b] *Auguſt. de laude charitatis.*

and blood of our Lord; he may beare the name of a Christian, & haue Christs name in his mouth; and he may haue other vertues: but charitie is the thing which the wicked cannot haue; it is peculiar to the true Christians. And therefore (saith he) let euerie man examine himselfe what he loueth [c], and thereby he shal find to what citie he belongeth. If he loue the world and worldlie things, that is to wit, fleshlines, monie, or honor; he is a citizen of Babylon: but if he loue God, he is a citizen of Ierusalem. He is good and righteous, and therefore he must not doubt, but that God wil at that day, giue vnto him the crowne of righteousnes, *Amen.*

[c] 1. *Cor.* 11, *verse.* 28.

A. G.

BLESSED · ART · THOV · O · LANDE · WHEN · THY · KING · IS · THE · SONNE · OF · NOBLES · ECLES · 10 · 17

The first Booke of the *Imitation of* Christ.

Chapter.1.

That al worldlie things are vaine, and to be contemned.

HE which followeth me, saith Christ [a], doth not walke in darknes, but hath the light of life: by which words we are inioined to imitate his manners, and conuersation, if we desire trulie to be inlightened, and deliuered from al blindnes of hart. [a] Iohn.8,12.

Wherfore, it is our parts most earnestlie to consider what the conuersation of our Sauior was.

The doctrine of Christ surpasseth al the lerning euen of the best men [b]; & a man endued with his Spirit, findeth an hidden, and heauenlie Manna [c] in his words: but for want of the Spirit of Christ [d] many though much they heare, yet litle they profit by the preaching of the Gospel. [b] Ioh.7,46. [c] Reu.2,17. Iohn.14,26 [d] Ioh.16,13

Wherfore if any would fullie vn-

derstand, and with pleasure attaine to the knowledge of our Sauiors words, he must endeuor to frame his life after his example.

What auaileth it thee subtilie to dispute about the Trinitie, if thou lacke humilitie, and so displease the Trinitie?

Doubtles darke saiengs make not an holie man: but a virtuous life bringeth into the fauor of God.

For my part I had rather find my selfe conuerted from sinne, than cunninglie define what sin is.

[c] 1. Cor. 13, 2, 3. [d] Eccles. 1, 2. Eccles. 12, 8. [e] 1. Cor. 1, verse. 20. [f] Mat. 6, 19, 20. [g] Psal. 49, 6, 7. Psal. 52, 7. Eccles. 2, 9. Prou. 11, 7. [h] Pro. 16, 18. Psal. 52, 1, 5. Psal. 62, 9. [i] Prouer. 6, verse. 25, &c. Galat. 5, 16. [k] 1. Cor. 10, 6.

If thou hast the whole Bible, yea and the saiengs of al Philosophers too at thy fingers end[e], what art thou the better if thou be out of charitie, and the fauor of God?

Vanitie of vanities, and al is vanitie [f], saue onelie to loue, and to serue God syncerelie.

When al is done, the true wisdome is [g] by contemning the world, to go on towards heauen.

It is vanitie for a man to seeke transitorie riches [h], and to trust in them [i].

It is vanitie to hunt after preferment, and to be puffed vp [k].

It is vanitie to folow, and fauor the lusts of the flesh [l], which one daie thou

thou wilt rue ful greeuouſlie.

Vanitie it is to deſire a long life [m], and not to care for a good life [n].

It is vanitie to behold the time preſent, and not to foreſee what wil come hereafter [o].

And vanitie it is, to couet thoſe things which paſſe awaie moſt ſwiftlie [p], and not to haſten thither where is ioie without end [q].

Forget not the prouerbe [r], The eie is not ſatiſfied with ſeeing, nor the eare with hearing.

Wherefore endeuor thou to withdrawe thy ſelfe from the loue of this world [s], and looke on things which are not ſeene [t]. For they which giue the raines to their deſires [u], both defile their conſciences with ſinne, and ſlaie their ſoules through Gods diſpleaſure [x].

[m] Wiſd.4,8 9.
[n] Rom.8,12 13.
[o] Sira.18,23
[p] 2.Pe.3,10.
[q] Reu.5,16. 17.
[r] Eccle.1,8.
[s] 1.Ioh.2,15. Coloſ.3,1 2.
Heb.11,14. 15. 16.
[t] 2.Cor.4,18
[u] Iam.1,14. 15
[x] Wiſd.1,3. 12. 15.

Chap. 2.

Againſt vaine glorie in ſpiritual things.

ALL men naturaly deſire to knowe: but what is knowledge without the feare of God [a]? The ſimpleſt countrie

[a] 1.Cor.13,2 3. 2.Cor. 8,7.

try swaine fearing God, is better than a proud Philosopher which stareth
[b] Luk.12,56 57. vpon the Stars, and careth not for himselfe [b].

He which knoweth him selfe thoroughlie, esteemeth of himselfe but lightlie [c], and waieth nought the praise of men.

[c] Luk.18,13.

[d] 1.Cor.13,2 [e] Psa.62,12. Matt.16,27. Rom. 2, 6. 2.Cor.5,10. Reue.22,12

If I had al knowledge and had not loue [d], what would that profit me afore God, who wil iudge me according to my deeds [e]?

Studie not ouer erneſtlie for knowledge: for that is but a vexation of the Spirit [f], and a deceauing of the mind.

[f] Eccl.1,17. 18.

[g] 1.Cor.8,1.

For lerned men commonlie would be knowne, and counted wise [g].

Manie things there be which knowen but litle, if they doo anie thing, profit the soule: and he is extremelie fooliſh, that casteth his mind vpon anie thing which tends not vnto his euerlasting welfare [h].

[h] Mat.6,33. Luk.12, 31.

Much words doo not satisfie the mind; but a good conscience is a continual feast [i], and maketh a man with boldnes to approch before God [k].

[i] Pro.15,15. 1.Pet.2,19. [k] 2. Cor. 1, verse. 12.

By how much thou knoweſt mo, and better th ngs than other men, by so much shal thy paines be greater,

[l] Ioh.3,20. 21.

and

and more greeuous [l] than others, vnles thou liue by so much better than other folks.

So then let none Art, nor knowledge make thee proud; but hauing knowledge be thou more humble [m].

And if, in thine opinion, thou knoweſt much [n], knowe thou that far moe things there be which thou knoweſt not: and neuer be proud, man, but confeſſe thine ignorance.

Why preferreſt thou thy ſelfe before others [o], ſeeing that manie there be better learned, and more skilful than thy ſelfe?

If thou wilt be learned, and knowe in deede, then ſtudie to be vnknowen, and to be obſcure [p].

For the true & perfect knowledge, is to know, and debaſe our ſelues: and he which wil eſteeme lightly of himſelfe, & greatlie of others [q], is doubtles a wiſe, and perfect man,

When thou ſeeſt one openlie to offend [r], and greeuouſlie to tranſgreſſe, conceaue not by and by better of thy ſelf than of him: for thou knoweſt not how ſoone thou maiſt fal thy ſelfe [s].

For in verie deed we are al fraile [t]: but think none more fraile than thy ſelfe [u].

[l] Luk.12,47 Luk.19,23, 24. Iames.4,17

[m] Eccl.1,17. Rom.11,20

[n] 1. Tim.6,3 4.

[o] Ier. 9,23. 1. Cor.1,19, 20, &c. 1. Tim.1,7.

[p] 1. Cor, 2, verſe. 1, &

[q] Phili.2,3. Rom 12,10 Matth.18,4. Matth.23,6.

[r] Roma.11, verſe.17,&c Roman. 14, verſe.1,&c.

[s] 1. Cor. 10, verſe. 12.

[t] Iam.3, 2. 13.

[u] Galat.6,3

c.3. Of

Chap. 3.
Of true knowledge, or knowledge of the truth.

HAppie is that man, whom the truth it selfe [a], not letters, nor figures, which vanish, doth teach. For our owne opinions, and senses [b] do manie times deceaue, and seldome profit vs. What auaileth it [c] subtilie to dispute about obscure and darke things, the ignorance whereof shal be none hinderance vnto vs at the daie of iudgement?

[a] Wisdo. 9, verse. 4, &c. 17. Iohn. 14, 6.
[b] 1. Corin. 2, verse. 1, &c.
[c] 1. Cor. 2, 6. 2. Cor. 13, 2.

Certeinlie it is egregious follie to bend our wits vnto curious, and hurtful things, neglecting profitable and necessarie matters: to haue a thorow insight in prophane affaires, and to haue no sight at al in Gods wil, and word [d].

[d] Mat. 13, 13 Mat. 23, 16. 17, &c.

What should we passe for termes, and questions [e]? For he is rid from sundrie opinions, whom the euerlasting word doth speake vnto.

[e] Titus. 3, 9. 2. Tim. 2, 16.

For by one word al things were made [f]; and one word al speake; one word which was in the beginning speaketh

[f] Iohn. 1, 3. 2. 1. Heba. 2, 10

ſpeaketh vnto al, without whom no man [g] can either iudge, or vnderſtand the truth. [g] Luke. 10. verſe. 22.

Now he, to whom al things are but one thing; which draweth vnto one thing al things; and ſeeth al things in one thing [h], doubtles abideth both conſtant in mind, and continualie in God. [h] Ioh. 17, 21

O God, which art the truth [i], make me one with thee in perpetual charitie [k]! [i] Iohn 14, 6 [k] 1. Ioh. 4, 16

Manie times to read much, and to heare much it irketh me: whatſoeuer I can either wiſh or deſire, it is in thee [l]. [l] Mat. 23, 8. 10.

Al teachers be ye ſilent [m], & al creatures hold your peace [n], but ſpeake, Lord ſpeake thou onlie vnto me. For the nigher one is to himſelfe, and the leſſe he wandereth abrode, the more eaſilie he conceaueth, and the more excellent things; becauſe he taketh the light of his vnderſtanding from aboue. [m] Zac. 2, 13. [n] Haba. 2, 19

A pure mind, and a conſtant, is not diſtracted diuers waies; becauſe it doth al things to the glorie of God, & laboreth earneſtlie to be free from ſelfe-loue [o]. For what doth more hinder and hurt a man, than the vnrulie [o] Matth. 6, verſ. 22, &c.

affections of the mind[p]?

[p] Eph. 4, 22 Iames. 1, 13. 14.

A good, and godlie man before he goeth about any matter, conſulteth firſt with himſelfe[q]; and is neuer drawen awaie by wicked affections,

[q] Sirac. 37, verſe, 16. but maketh them to ſerue at the commandement of reaſon.

Of al combats the foreſt is to conquer our ſelues; and of al cares the cheefeſt ſhould be to waxe ſtrong againſt vice, and continualie to profit more & more in virtue, and holines[r].

[r] Ephe. 4, 11. 12. 13, &c. Coloſs. 1, 9. 10, &c. Coloſs. 2, 1. 2.

The greateſt perfection of this life is not without imperfection[t], & when we are beſt learned, we are ignorant in manie things[t].

[t] 1. Pet. 2, 12. 2. Pet. 3, 18. [t] Roman. 7, verſe. 18. [t] 1. Cor. 13, verſe. 9, &c. [u] Pro. 3, 34. Galat. 6, 3.

To conceaue modeſtlie of our ſelues[u] is a readier waie vnto happines, than earneſtlie to ſtudie to be deeplie learned[x].

[x] 1. Cor. 13, verſe. 2. [y] 2. Cor. 12, verſe. 8. 1. Cor. 1, 5. 1. Tim. 4, 6. [z] Pro, 19. 22 2. Cor. 1, 12. [a] Sira, 19, 23

And yet is not ſcience, or knowledge to be contemned, becauſe being rightlie conſidered it is good, and alowed of God[y]: But for al that, the goodnes of a man[z] is better than his knowledge, and a good life is to be preferred afore learning[a].

But becauſe manie deſire to know, rather than to pleaſe God, it falleth out commonlie that they er; & reape either no frute, or verie litle by al

their

their studie [b].

Now would they be as earnest in rooting out vices [c], and in planting virtues, as they are diligent in proposing questions, certainlie both the rude multitude would be more virtuous, and the learned sort more sage than they are.

Assuredlie at the daie of iudgement we must tel, not what we haue read, but what we haue done [d]; and how religiouslie we haue liued, not how rhetoricalie we haue persuaded.

Go to then, where be now those masters so famous, and so pointed at in their life time [e]: whose places such haue, as perhaps neuer think on thē? In their life time, who but they? now, where are they? So quicklie vanisheth the glorie of this world [f]. Now, if they had liued according to their knowledge, (and knowen rightly the word of God,) then had they studied to their euerlasting praise & profit [g].

Alas, how many euen of the learned sort perish in this world for lack of the feare of God [h]! And because they couet to be rather famous than virtuous, they are caried awaie with vaine imaginations [i].

So that in truth he which loueth

[b] 1. Cor. 4. 19 20.
[c] Mat. 3, 7. 8. Matthew. 7, verſ. 15, &c. Matt. 12, 33. 34.
[d] Matth. 25, verſ. 34, &c. Rom. 2, 6. 2. Cor. 5, 10. Reu. 22, 12.
[e] 1. Cor. 1, 20.
[f] Eccleſ. 1, verſe 2. &c. Eccleſ. 2, verſe. 1, &c.
[g] Pſa. 112, 6.
[h] Eſai. 28, 13 14. Eſai. 33, 18. 1. Cor. 1, 20 21, &c.
[i] Roman. 1, verſ. 21, &c.

k Col. 3, 14. Epheſ. 3, 17. 19. l Matth. 23, verſe. 8, &c. Mat. 18, 4. m Pr. 15, 33 Luk. 18, 14. n Phili. 3, 8. o Ioh. 7, 16. 17. 18.

much k, is famous, he which deſpiſeth glorie l, is glorious; he which humbleth himſelfe, is honorable m; hee which counteth al things but dung to win Chriſt n, is prudent; & he is learned in deed, which abandoneth his owne wil, to doo the wil of God o.

Chap. 4.

Wiſedome muſt be vſed in al our dealings.

p 1. Ioh. 4, 1.

Beleeue not euerie ſaieng, or ſpirit p, but examine the matter wiſelie by the word of God.

q Gen. 6, 5. r Gen. 8, 21. s Pſ. 116, 11. Sirac. 19, 16 Iames. 3, 2. t Tob. 4, 18 Iames. 1, 19

For, alas, naturalie we are giuen q both to thinke and ſpeake rather il, than wel of others.

But good men beleeue not euerie mans words: becauſe they know how that we are prone alwaies vnto euil r, and that the beſt offendeth with his toong s.

u Pro. 17, 12. x Ioh. 22, 11. 12. Sirac. 12, 4. Prou 17, 4. y Sirac. 19, 7 8.

It is a point of great wiſedome to be neither heddy t in our actions, nor obſtinate in opinion u. As great wiſedome is it, neither to beleeue euerie mans words x, nor by and by to rehearſe that which hath bin told y.

Take

Take counsel of a godlie man [k], whom thou knowest to keepe the commandements of God: and folow the counsel of the wise [k] before thine owne fancies. A good life maketh a godlie wise man [l].

The more a man humbleth himselfe afore God [m], the more wise he is and quiet in al his affaires.

[i] Sirach. 17, verse. 12.
Prou. 2, 20.
[k] Pro. 12, 15,
[l] Pro. 9, 19.
[m] Prou. 1. 4. Prou. 15, 33 Sirac. 3, 20.

Chap. 5.

How to reade, and studie the holie Scriptures with *profit.*

LOoke in the holie scriptures for truth, not for eloquence: & reade them with that mind wherewith they were written, for thine euerlasting profit [a], not for a polished phrase.

Studie as wel godlie books, though they be rude [b], as works both eloquent for stile, and profound for method.

Respect not in the autor either learning or ignorance, but let [c] pure loue of the simple truth allure thee to reade [c]: and neuer mark who speaketh, but what is said.

Men die [d]; but the word of God shal

[a] Ioh. 5, 39. 1. Tim. 3, 16. 17.
[b] 1. Corin. 1, verse. 17, &c. 1. Cor. 2, 13. 2. Pet. 1, 16. Rom. 1, 16.
[c] Psal. 43, 3.
[d] Psa. 89, 4. Psal 49, 10.

e Esai.40,8. Psal.100, 5. Psal.117,2. f Galat.2,6. 1. Pet. 1, 17. Deut.10, 17.

shal stand for euer e: and God sundrie waies speaketh vnto vs not respecting our persons f.

Many times through our owne curiositie we profit litle in the reading of good bookes, whilest we stand to discusse those thinges, which ought simplie to be ouerpast.

g Esai.66,2. h Ier. 9, 23, 24. 2. Cor.1,29. 31.

If thou desirest to reape commoditie, reade with al humilitie g, simplicitie, and zeale: and neuer couet to be counted learned h.

i Sirac.6,36 Prou.13,20

Be questioning alwaies with godlie men, and harken with silence vnto their saiengs i; be not offended with the darke speech of thine elders, for they neuer speake without cause why.

Chap. 6.

That inordinate, and carnal affections must be mortified.

a Pro.18,14. Esai.48, 22. Iames.1, 13. 14. 15. b Pro.13,10. 25. Prou.15, 6. Eccles. 5,9. c Matt. 5, 3. d Mat 11,29 e Pro.1 ,16. Matt 11, 30.

WHensoeuer a man doth couet a thing immoderatelie, straight waie his mind is out of quiet a.

The proud & the couetous be euer vexed b: but he which is poore c, and meeke in spirit d liueth at great ease e.

He which doth not mortifie the inordinate

ordinate affections of his mind [f], may easilie be caried awaie to wickednes, and with trifling things be ouercom.

He that is weake, worldlie, and carnal [g] can no waies withdraw himselfe from earthlie desires [h]: and therefore when he resisteth them, it greeueth him; when he is contraried, he fretteth; and if he fulfil his mind he sinneth, and by and by doth wound his conscience [i], because he foloweth his desires, which in steede of that peace which he looked for, bring continual disquietnes [k].

Wherefore the true quietnes of mind is attained, not by folowing, but by resisting wicked affections [l]; & remaineth in him which is feruent, and godlie zelous [m], not in carnal, and worldlie men [n].

[f] Rom.8,13. Galath.6,8. Colos.3,5.
[g] Rom. 8, verse.5, &c.
[h] Galath. 5, vers.17, &c.
[i] Iames.1,15 Roman. 2, verse.5, &c.
[k] Pro.14,13. Esai.57,20. 21.
[l] 1.Pe.2,11.
[m] Gal.5,22.
[n] Rom. 13, verse. 14.

Chap.7.
Against vaine hope, and vaine glorie.

IT is a vaine thing to trust either in man [a], or in any other creature [b].

Be not ashamed to be in subiection to others [c] for Christes sake;

[a] Psalm.62, verse 1, &c. Ierem.17,5.
[b] Psal.20,7. 8.
[c] Gala.5,13. 26.

sake; nor if thou be poore in this pre-
[d] Mat.5, 3. sent life [d].

Depend not vpon thy selfe, but put
[e] Prou.3, 5. thy confidence in the Lord [e]. Doo thy
Psalm.2,12. part notwithstanding, and GOD wil
[f] Matth.25, blesse thine endeuor [f].
vers.14, &c.

Trust not to thine own knowledge,
[g] Psal.118,8 neither doo thou repose anie confi-
[h] Psa.56,11 dence in the wit of man [g], but only in
[i] Iames.4,6 the Lord [h] which exalteth the hum-
[k] 1.Peter.5, 5. ble, and bringeth downe the proud [i].
[k] Ier.9, 23. Glorie thou neither in thy riches [k],
24. if thou haue much; nor of thy frends,
[l] 1.Cor.1, 31. if they be mightie, but in the Lord,
[m] Iam.1,17. who both giueth al things [l], & gladlie
Rom.8, 32. would giue himselfe afore al things.

Be thou proud neither of thy beau-
[m] Ier.9, 23, tie, or bignes [m]. For a litle sicknes
[n] Iob.2, 7 doth both deforme the one, and con-
Ioh.14, 2. sume the other [n].
Psal.39,11.

Like not ouer wel of thy selfe, if
thou haue a good wit, least ỹ offend
[o] 1.Cor.4,7 God thereby, which gaue whatsoeuer
[p] Luk.16,11. good thing thou hast by nature [o].
12 Thinke not thy selfe better than
Matth.7, 3. other men [p], least God, who knoweth
4. what is in man [q], condemne thee vt-
[q] Ioh.2,25. terlie for thine arrogant conceit.
Rom.8, 27.
Psalm.7, 9. Doost thou wel? Take heed of
[r] 1.Sam. 16, pride. God iudgeth not as man dooth
verse. 7. [r]. For that commonlie displeaseth
him,

him, which pleaseth man[f].

If thou hast anie goodnes in thy selfe, think that another hath more[t]: so shalt thou alwaies reteine the true modestie of mind.

To debase thy selfe euen vnder al men, can neuer hurt thee; but to prefer thy selfe afore one man, may easilie condemne thee[u].

The humble man is alwaies in quiet[x]: but the hautie mind fumeth commonlie with indignation[y].

[f] Esai 55, 8. 9.
[t] 1.Cor.13, verse. 4.
[u] Luk.18,11 12. 13. Mat.20, 11. 12.
[x] 1.Pet.5,5 6.
[y] Iam.4, 1. 2.

Chap.8.

What companie is to be followed or refrained.

OPen not thine hart vnto euerie man[a], but communicate thine affaires with the wise and godlie[b].

Acquaint thy selfe with reuerend old men[c], & delite not much in the companie of youth, and strangers.

Flatter not the welthie[d]; and take heed of the mightie[e]; ioine thee to thine equals [f] which are godly[g]; and do that which is honest[h], and for the publike welfare[i].

Be familiar with no woman vnlaw-

[a] Sirac.8,19
[b] Sira.37,12
[c] Sira.8, 8.
[d] Sira.13,24
[e] Pro 23, 3. Sirac.13,10
[f] Sira.13, 16 17,&c.
[g] 2.Sam.22, verse. 26. 27. Psal.18, 25. 26.
[h] 1.Tim 2,2
[i] Ephes. 4. vers.11,&c.

[k] Prou. 5, 3. 8. lawfulie[k]; but generalie commend as manie as are good[l].

[l] Pro. 31, 30. 1. Peter. 3, verse. 6, &c.

Wish to be familiar but with God onlie, and his holie Angels[m]: and vterlie auoide the companie of some men[n].

[m] Phil. 3, 30

[n] Pro. 22, 24 Prouer. 23, verse. 6, &c. 20. 21.

Haue peace with al men[o], but not familiaritie[p].

Many times it falleth out, that we loue a stranger through the report of others, whom afterward we hate, hauing tried his conditions. And many times we displease others by our leud behauior, whom we thought we shold please right wel, if we had but their acquaintance.

[o] Pro. 29, 24. Sirac. 19, 3. Rom. 12, verse. 18. 1. Thes. 3, 12

[p] 1. Cor. 5, verse 9, &c. Psal. 26, 4, 5.

Chap. 9.

For obedience, and subiection.

IT is greatlie for our behoofe to liue vnder others[a], not as we list our selues; and at more ease liue subiects, than rulers.

[a] 1. Pe. 2, 13. 14.

Many obeie for feare[b] rather than for loue; & grudginglie, not gladlie. But such can neuer haue the libertie of mind, before they obeie both for conscience

[b] Ephe. 6, 6. Colo. 3, 22.

conscience [c], and for the Lords sake [d].

Wheresoeuer thou becommest, looke neuer to liue at ease, vnles thou keepe thy selfe within thy calling, and obeie thy superiors.

The opinion, and change of places hath deceiued many a man.

Euerie man by nature would folowe his owne mind, and fauoreth such as are of his opinion: but, if we feare God, we wil sometime change our minds for quietnes sake [e].

For who is so wise, that he knoweth al things [f]? Therefore trust not too much vnto thine owne opinion [g], but willinglie giue eare to the iudgment of others [h].

And albeit thou stand in a good matter: yet, if it be more expedient to haue it otherwise, alter thy mind, and thou shalt doo better [i].

I haue heard many times that it is easier, yea better to heare, and take, than to giue counsel [k]: & he bewraieth his pride, and pertinacie [l], which wil sticke in an opinion, though it be good, if wiser than himselfe through deeper iudgement and circumstances would haue it altered.

[c] Rom. 13, 5
[d] 1. Pet. 2. 13
[e] Psa. 34, 14 Rom. 12, 3. Roman. 14, verse. 1, &c.
[f] Rom. 12, verse. 6, &c. 1. Cor. 12, verse. 8, &c.
[g] Prou. 3, 5. 7.
[h] Pro. 12, 8. 15.
[i] 1. Cor. 9, verse. 1, &c. 19, &c.
[k] Pro. 17, 27 28.
[l] Pro. 21. 29.

Against

Chap. 10.

Against idle meetings, and vaine talke.

[a] Matth.12, verse. 23.

SHun the common meetings of men [a], as much as thou canst. For to talk of worldly matters [b] doth greatly hurt vs, meane we neuer so wel.

[b] Pro.10,19

The reason is. We are easilie drawne awaie with vanitie. And for my part I haue wished many times that I had bin both silent, and absent.

Now if anie would examine the cause why so gladlie we chat, & prattle together, seing we seldom speake without offence to God, and hurt to our conscience; he shal find it to be euen comfort forsooth, & recreation. For the more earnestlie we couet, & desire a thing; or the more certainlie we knowe anie euil to be toward vs, the more vehementlie we loue to talke and thinke therof, albeit commonlie to smal profit, and purpose.

For this outward comfort, doth not a litle hinder the inward consolation.

[c] Mat 26.41
[d] Matth.12, verse. 36.

Wherefore we are to watch and praie [c] that wee spend not the time idlelie [d]: and if we wil, or must of necessitie

ceſſitie ſpeake, let our ſpeech be good to the vſe of edifieng [e] that it may miniſter grace vnto the hearers. [e] Eph. 4, 29.

To babble much we ſhould not vſe, both becauſe the cuſtome thereof is naught, and for that in manie words there cannot want iniquitie [f]. But godlie ſpeech greatlie auaileth to a virtuous life [g], eſpecialie where men of like minds and ſpirit, are coopled together in the Lord. [f] Pro. 10, 19. [g] Pro. 10, 11. Pro. 18, 21. Luke. 6, 45.

Chap. 11.

How to come to quietnes in mind, and to a godlie life.

WOuld wee not intermedle [a] with other mens dooings, and saiengs, we might liue at great eaſe & quietnes. But how is it poſſible, that he ſhould be quiet which buſieth himſelfe with thoſe matters that touch him not? which picketh occaſions to go abroade; and little, or ſildome can keepe himſelfe at home? Bleſſed are the meeke [b] for they haue much reſt [c]. [a] 1. Tim. 5. verſe. 13. [b] Matt. 5, [c] Matth. 11 verſe. 2

In old time manie attained vnto ſingular perfection, and were zelouſlie

lie addicted to the contemplation of heauenlie things. And how so? They
[d] Colos. 3, 5 mortified their earthlie members [d].
2. Pet. 1, 4. We loase the bridle to al beastlie desires, and care altogether for tempo-
[e] Luk. 21, 34 ral trash [e]: Sildome, if at al, we subdue
1. Corin. 7, vers. 32, &c. one affections in deed, neither desire we to profit more and more dailie in
[f] Reu. 3, 15. wel dooing. If therfore we remaine in religion either cold, or lukewarme [f], what maruel?

[g] Rom. 6, 2. 2. Pet. 2, 10. But were we dead vnto our selues [g], and not entangled inwardlie with perturbations; doubtles we should taste the vnspeakeable sweetnes of a godlie life, and be inflamed with a burning desire of celestial things.

For in verie deede the greatest, if not the whole, let from godlines is,
[h] Rom. 6, 12 Romans. 7, verse. 4, &c. Romans. 8, verse. 1, &c. because we are in bondage to vile affections [h], and labor not to folowe the footesteps of the faithful.

Luk. 8, 43. Mark. 5, 26. Isai. 30, 16. Psalm. 44, verse. 1, &c. Eph. 6, 10. 1. Cor. 10, verse. 13. Hence it is, that if we be neuer so lightlie touched with aduersitie, we are maruelouslie dismaied, and seeke helpe of man [i], which commeth from the Lord [k].

Now would we keepe our places like valiant soldiors, the Lord would helpe vs from aboue. For he is readie to assist them which serue him [m]; and

wil

wil giue vs victorie, if we fight his battel [n]. But if we place our religion in doing these outward things, in short time our religion with them [o] wil vterlie decaie.

[n] Iam. 1, 12.
[o] Col. 2, 22.

Wherefore the axe must be laide vnto the roote [p], and our wicked affections cut off; which is the onelie waie to find rest for our soules.

[p] Mat. 3, 10.

If euerie yeere we would roote out a vice from our minds, oh how quicklie should we proue good men! But alas we see by experience, that after manie yeeres wee are woorser than when at the first we professed religion. And he is a holie man counted now a daies, which can reteine a part of his first & former zeale: yet should the fire of godlines increase dailie, and be inflamed more and more.

The remedie whereof is, at the beginning to straine our selues, so shal we afterward do al things at pleasure.

I confesse in deede it is hard to leaue old woonts [q]: and as hard, yea harder for a man to bridle his affections. At the beginning therfore striue with thine inclination, and leaue a wicked custome, lest otherwise when you would you cannot so easilie. For it is impossible that he should vanquish

[q] Luk. 9, 59.

quish & subdue mightie, which cannot ouercome light,& trifling things.

Oh,if thou wouldest consider what quietnes to thy selfe, and ioie to o-
[r]Luk.15,7. 10. thers thou shouldst bring by godlie, and good behauior [r], doubtles thy cheefest care would be,how to liue in the sight of God religiouslie,and honestlie in the eies of man.

Chap. 12.
Of the profit gotten by aduersitie.

IT is good for vs, sometime to suffer affliction. For it maketh vs to knowe our selues in this world [a], and to repose no confidence in anie creature [b].

[a]Ps.119,67. 71.
[b]2.Chr.10, verse. 7. Psalm.118, verse.5,&c. 2. Cor. 1,9.

It is good for vs sometime to be il spoken of [c],& il thought of,although we deserue not the same. For that bringeth to humilitie [d], and driueth from pride. And the more earnestlie we cal for the testimonie of God in our conscience [e], when we are contemned among men, & of no credit.

[c]Mat. 5,11.
[d]2. Sam.16, verse. 10. 11. 12. Rom. 5, 3.
[e]Rom.8,16 17. 1.Pet.4,14. 1.Ioh.3,21.

So that euerie man ought so to depend vpon God [f], that he need not

[f]Psalm. 94, vers.17,&c. 2. Cor. 1,9.

care

care for anie worldlie comfort.

For a good man the more he is troubled, either outwardlie in bodie, or inwardlie in mind, the more he considereth how greatlie he standeth in need of Gods assistance, without which he seeth he can doo no good [g]. Then he sorroweth, and sobbeth, and desireth to be deliuered from miserie; then it greeueth him to liue anie longer [h]; and wisheth to be loosed, and to be with Christ [i]; and then he perceiueth ful wel, that in this life we cannot find perfect peace, and securitie [k].

[g] Phili. 2, 13

[h] Rom. 7, 24
[i] Phili. 1, 23.
[k] Ioh. 16, 20 Reue. 7, 16. 17.

Chap. 13.

That no man either is, or hath bin without tentation, and how both to suffer and resist the same.

AS long as we liue in this world, we cannot be without tentations, and troubles. And that made Iob to cal mans life here on earth a warfare [a].

Wherefore it standeth euerie man vpon to thinke hereof, and to watch in praier [b], that the diuel haue no vantage against vs, which neuer sleepeth,

[a] Iob. 7, verse. 1, &c.
[b] Mark. 13, verse. 33. 37. Matth. 26, vers. 41, &c.

peth, but rangeth about alwaies seeking whom he maie deuoure[c].

The best man is tempted sometime[d]; and to be vtterly without tentation it is impossible.

Yea expedient is it sometime that we be tempted[e], though we like not thereof[f]: for thereby we are humbled, purged[g], and instructed[h].

All the holie fathers haue endured tentation, and bin schooled thereby[i]; but they which fainted vnder the same, are vtterlie cast awaie[k].

There is no calling so holie; nor place so solitarie, but you shal find there both troubles to trie you, and aduersitie to disquiet you: no, let not man looke in this life to be free from tentation. For we haue that in our selues which tempteth vs[l], in asmuch as wee are borne in concupiscence, and conceaued in sinne[m].

Tentations come vpon tentations, miseries vpon miseries, and alwaies we haue somewhat to suffer: because we are fallen from the state of our felicitie[n].

Manie whilst they shun some troubles, fal into woorser[o]. For they are not auoided by flight onelie[p], but by patience[q]; and true modestie maketh

[c] 1. Pet. 5, 8. Reu. 12, 12.
[d] Sirac. 2, 1. 1. Cor. 10, verse. 13. Hebr. 12, 8.
[e] Iames. 1, verse 2, &c.
[f] Hebr. 12, verse. 11. Psa. 119, 67. 71.
[g] Iob. 5, 17. 18. Wisd. 3, 5.
[h] Hebr. 12, verse. 5, &c. Sirac. 18, 12
[i] 1. Pet. 1, 6. 7. Iudit. 8, 25. 26, 27.
[k] Luk 8, 13. Hebr. 12, 8.
[l] Iam. 1, 14. 15.
[m] Psal. 51, 5.
[n] Gen. 3, 24.
[o] Matth. 26, vers. 70, &c.
[p] Mat. 26, 56
[q] Esai. 30, 18 Luk. 21, 19. Iames. 1, 2. 3. 12.

keth to preuaile ouer enimies.

He which onelie outwardlie ſhunneth tentations, and plucketh not vp ẏ roote from whence they doo ſpring; is ſo far from eſcaping them, that they aſſaile him the ſooner, and make him much woorſer than he was before [r].

By ſufferance, through Gods grace, thou ſhalt more preuaile [f], than by ſtubbernes and reſiſtance [t].

In thy trobles vſe counſel. If thy neighbor be afflicted, giue him no ill words [u], but comfort rather [x], which thou wouldeſt haue thy ſelfe, if thou wert in his caſe.

The cauſe of al wicked tentations is vnconſtancie of mind, and lacke of faith [y]. For as a ſhip without a ſterne is carried to and fro with wind and weather: ſo the wauering [z], and vnconſtant man is diuerſlie tempted.

As fire trieth iron: ſo tentation trieth man [a]. What we are able to do we know not manie times: but what we are, tentation ſhewes [b].

To auoid tentation, it is good to be circumſpect at the beginning of the ſame. For the enimie is the more eaſilie ouercome, when we ſhut the doore of our vnderſtanding againſt him, and meete him at the threſhold

[r] Matth. 12, verſe. 45. Hebr. 6, 4. 5. 6. 2. Pet. 2, 20. 21.
[f] Roman. 5, verſe. 3, &c. Iames. 1, 12.
[t] 1. Cor. 10, verſe. 10.
[u] Galat. 6, 1.
[x] Iob. 6, 14.
[y] Mat. 8, 26. Matt 14, 31.
[z] Iam. 1, 6. 8.
[a] Wiſd. 3, 6. Sirach. 2, 5. 1. Pet. 1, 7.
[b] 1 Cor. 3, verſe. 13. Iames. 1, 12.

as soone as he begins to knocke. And therefore said a certaine Poët right wel to this effect [c]:

[c] Ouid in his. 3. book de Arte amandi.

If thou beest sick, preuent the worst,
And seeke for remedie at the first.
For when a sickenes hath taken root,
If thou take Physick, it wil not boot.

Learne before thou speake, and vse physick or euer thou be sick.

Sirac. 18, 18. The steps to sinne.

For first cõmeth into our minds a bare cogitation of euil; then followeth a strong imaginatiõ; out of which proceedeth a wonderful delectation; wicked motions, and assent vnto sin: and so by litle and litle the malicious enimie entreth in, when at the first he might easilie be kept out.

Whereby this we get, that the longer we tary before we resist, both we are ỹ weaker when we doo resist, & our enimie ỹ strõger whom we must resist [d].

[d] Iam. 1, 14. 15.

Some as soone as they begin to amend their liues, others at their end, & diuers al their life time are tempted, and afflicted: againe there be, which are but lightlie assalted, which thing God, who worketh al things for the salfetie of his elect [e], bringeth to passe according to the wisedome, and equitie of his heauenlie wil.

[e] Rom. 8, 28

And therefore we must not despaire, when we are tempted, but so much

much the more earnestlie praie vnto God that he would vouchsafe to help vs in al extremities, and, according to ỹ words of Paule [f], giue issue that we maie be able to beare our tentation.

[f] 1 Cor. 10, verse. 13.

So then in al tentations, and troubles let vs humble our selues vnder the mightie hand of God [g]. For he exalteth the humble and meeke [h].

[g] 1. Pet. 5, 6. Iam. 4, 10.
[h] Iam. 4, 6. Prou. 3, 34

In aduersitie man is tried [i], how he hath profited in wel doing, and so he getteth not onlie fauor before God [k], but also fame among men. For it is no great thing for a man in prosperitie to seeme deuout, and zelous: but he which continueth patient in the time of aduersitie [l], wil doubtles proue a perfect man.

[i] 1. Co. 3, 13
[k] 1. Pet. 1, 6. 7.
[l] Rom. 5, 3. Iames. 1, 3.

Manie ouercome great troubles, which are ouercome by smal, & dailie: but such cannot trust to themselues in great, which are so weake in trifling things.

Chap. 14.

Against rash iudgement.

LOoke into thy selfe, and iudge not other men [a]. For in iudging others we labor vainelie, erre cõmonlie, and

[a] Matth. 7, 1 Luk. 6, 37.

[b] Iam. 4, 11. eaſilie offend [b]: but in iudging and
[c] 1. Cor. 11, verſe. 31. examining our ſelues [c] we reape ſingular commoditie.

As we fanſie a thing, ſo we iudge thereof: and blinded with priuate affection we commonlie giue parcial
[d] Rom. 2, 1. ſentence [d].

Now were the loue of God alwaies, and our onlie guid, our ſenſes, which are enimies to truth, would not ſo eaſilie troble vs. But commonly ſomwhat either lurketh within, or chanceth without, which carieth vs awaie.

Manie in their doings vnwittinglie ſeeke themſelues; which are ſo long quiet in mind, as they enioie al things according to their wiſh: but if anie thing fal out otherwiſe than they would, they chafe, fret, & fume.

Great diſſention riſeth many times euen among frends, and contrimen, yea among the godlie and zelous too through diuerſitie of opinions. For, ſuch is our nature, we can hardlie breake an old cuſtome; and farder than he ſeeth no man wil gladlie go. But if we cleaue, or depend more vp-
[e] Iohn. 3, 3. 4 on reaſon and ſenſe [e], than vpon that virtue which bringeth vnder the obedience of Chriſt, let vs neuer looke to be inflamed with the light of Gods holie

holie Spirit. For God wil be ſerued not with a peece of man, but with whole man[f]; neither doth he alow reaſon to iudge of religion.

[f] Deut. 6, 5. Luk. 10, 27 Mark. 12, 29 30 Mat. 22, 37.

Chap. 15.

Of the works of charitie, and how to doo good works.

WE ought not to doo wickedlie for any thing[a], nor for any mans ſake[b]: albeit in reſpect of the weake[c] a good worke may be vndone ſometime, or done otherwiſe. And that is not to neglect a good worke, but leaue one good worke to doo a better.

[a] Rom. 3, 8. [b] Ro. 8, 38. 39. [c] 1. Co. 9, 20 21. 22.

If thou haue not loue, thine outward deeds profit nothing[d]; if thou haue loue, be thy works neuer ſo ſmal, and ſimple, they profit much. For God reſpecteth not what is done, but how, & with what affection a thing is done[e].

[d] 1. Co. 13, 3 [e] Luke. 7, verſ. 40, &c.

He doth much that loueth much[f]; he doth much that doth a thing as it ſhould be don[g]. And he doth ſo, that ſeeketh the common welfare before his owne profit[h].

[f] Luk. 7, 47 [g] Mat. 26, 1 [h] 1. Co. 13,

It many times ſeemeth a charitable deed, which in deed is a carnal. For that which is done, as commonlie Carnal works, what;

works are done, either of affection; or desire of gaine; or hope of reward; which are carnal inclinations, is doubtles a carnal, and not a charitable worke.

Fruits of charitie.

A man endued with perfect charitie serueth not his owne turne, but onlie in al things seeketh the glory of God [i]: He enuieth not [k]. For he loueth no priuate ioie [l]; neither wil reioice in himselfe, but in the Lord [m]: whose blessing he desireth before al things. He ascribeth no goodnes vnto anie, but acknowledgeth al things to come of God, from whom euerie good gift, & euerie perfect gift doth proceed [n], and in whom al the Saints doo rest in perpetual blisse [o]. Finalie he which hath but a spark of this true charitie, accounteth al worldlie things but meere vanitie [p].

i 1.Ioh,2,15 16. 17. Iames.4, 4. k 1.Co.13, 4 l Ier.9. 23 m 1.Co.1,31. n Iam.1, 17. o Reu.7,15. 16. 17. p Eccle, 1, verse. 3, &c. Philip.3, 8.

Chap.16.

That men which offend must be borne withal sometime.

THat which thou canst not amend neither in thy selfe, nor others, must patientlie be suffered [a], til GOD otherwise worke [b].

a 1.Thess. 5, verse. 14. Esai.30,18 b Luk.21, 19.

Thinke

Thinke with thy selfe, that perchance God doth it to trie thy patience [b], without which our merits doo litle auaile: notwithstanding in thy troubles thou ought'st to beseech almightie God to assist thee with his grace, that patientlie thou maist endure his crosse, and trial [c].

If anie being diuers, and sondrie times admonished, wil not amend [d], deale with him no more; but commit the whole matter to God, that his wil, and glorie may appeere in al his creatures [e] which knoweth wel how to turne al things to the best.

Endeuor thy selfe patientlie to beare the faults, and infirmities of other men whatsoeuer they be [f]: forasmuch as thou art faultie thy selfe [g], and must be borne withal. And if thou canst not be such as thou wouldest be, thinkest thou to make another according to thy minde?

We with that others were godlie, and yet we amend not our selues [h]. We would haue others seuerelie corrected [i], which we refuse our selues. We find fault with the licentiousnes of others, and we our selues wil not be gaine-said. We seeke that others should be bridled by lawes, and we

[b] Rom 5, 3. 4. 5. Iames. 1, 3. 4.
[c] Luk. 17, 5. Iames. 1, 5.
[d] Titu. 3, 10.
[e] Mat. 6, 10.
[f] Galat. 6, 1. 2
[g] 1. Thes. 5, 14. Iames. 3.
[h] Matt. 7.
Rom. 2.
[i] Matth.

k Mat. 7, 12. Luke. 6, 31. Tob. 4, 15. ours selues refuse obedience. Whereby it is euident how we loue not our neighbor as our selues k.

l Matt. 5, 10. 11. 1. Pet. 4, 14. If al were perfect, what should we suffer at other mens hands, for Gods sake l? But now it pleaseth God, that

m Gala. 6, 2. we must beare one anothers burden m; & that becausse no man is without fault; no man but hath his burden; no man that can liue by himselfe; no mā but lacks aduise somtime; & therfore we ought one to suffer with ano-

n 1. Cor. 12, vers. 26, &c. ther n; to cōfort one another; to help, instruct, and admonish one another.

o Iam. 1, 12. p 1. Pet. 1, 6. 7. And neuer shal the virtue of a man be so knowen, as by occasion of aduersitie o. For occasions make not a man fraile, but shew what he is p.

Chap. 17.

The waie to quietnes both temporal, and eternal.

Psa. 120, 7. Matth. 5, 5. THou must bridle, & breake thy wil in many things, if thou wilt liue a quiet life a. And if thou wouldest stand

Psal. 119, 19. Heb. 11, 15. 16. 1. Pet. 1, 17. 18. vpright, and go forward in godlines, account thy selfe in this world but a banished man, and a pilgrime b. And if thou desirest to be a Christian, thou must

must proue a foole before men [c] for Christs sake.

A hood, or a shorne head maketh not a religious man: but an alteration from vice to virtue [d], and a mortification of the lusts [e].

He which loueth anie thing besides God, and the saluation of his soule [f], shal find nothing but miserie, and sorowe.

And let not him looke to be long in quiet, which laboreth not in the sight of man to be most abiect and inferior to al [g]. For thou art in this life to serue [h], not to rule; and called to suffer [i], and to labor [k], not to loiter, and to liue at pleasure.

For men are tried in this world as gold is in the fornace [l]: and let no man looke to stand here vpright, vnles with al his hart he humble himselfe for the Lords sake [m].

[c] 1. Cor. 1, vers. 23, &c. 1. Cor. 3, 18. 1. Cor. 4, 10.
[d] Eph. 4, 22. Iames. 1, 21. 26. 27.
[e] Rom. 13, verse, 12. 13. 14.
[f] Psal. 119, vers. 29, &c. Mark. 12, 30. Luke. 9, 23. 26.
[g] Iam. 4, 6. Matth. 20, vers. 24, &c.
[h] Mat. 20, 28. Philip 2, 7.
[i] Luk. 9, 23.
[k] Gen. 3, 19. Iob. 23, 10. Wisd. 3, 6. 1. Pet. 1, 7. Psal. 66, 10.
[l] 1. Co. 4, 10.

Chap. 18.

The virtuous life of the holie Fathers.

BEhold the examples of those holie fathers, in whom true religion and perfection did shine, and you shal

di-

easilie perceaue how litle, and in a manner nothing it is, which we doo. Alack, what is our life compared with theirs!

Those holie men, and freends of Christ did serue the Lord in hunger, and thirst [a], in cold and nakednes, in wearines, & painfulnes, in watchings, and fastings, in praiers and meditations, in manifold persecutions, and trobles [b].

[a] 2. Cor. 6, verse. 4, &c. 2. Cor. 11, vers. 27, &c. [b] Hebr. 11, vers. 36, &c.

What, and how great miseries did the Apostles, and Martyrs, and Confessors, and Virgins, and al which at any time folowed the steps of our Sauior Christ, endure? For they hated their liues in this world [c] that they might saue them for eternal life.

[c] Ioh. 12, 25. Matt. 10, 39. Matt. 16, 25. Mark. 8, 35. Luke. 9, 24. Luk. 17, 33.

O what an hard, and seuere life did those holie fathers leade in deserts! what long and greeuous tentations suffered they! How often did the enimie assaile them! how zelously did they offer the sacrifice of praier vnto God! With what seueritie did they tame their bodies! what studie spent they to profit in religion! what conflicts had they with vices and wickednes! How vprightlie did they spend their time before God!

In the daie time they labored, in the night

night they praied, and at no time ceſſed they from deuout meditations [d]. Finalie, no time was idlie ſpent, and al houres that they conſumed ſeemed verie ſhort, inſomuch that many times for to profit their ſoules, they litle did regard the reliefe of their bodies [e]. And as for welth, autoritie, promotion, freends, and kinſfolks, they renounced them [f], togither with al worldlie things.

So that in mans eies they were poore [g], but in the ſight of God, and in reſpect of their virtues moſt mightilie rich; outwardlie they ſeemed needie [h], but inwardlie they were refreſhed with Gods heauenly grace, & comfort [i]; in the world meere ſtrangers [k], but to Chriſt freends, & familiars [l]; in their owne iudgement moſt vile [m], & odious to the world [n], but to almightie God deere and pretious [o].

They were humble, and obedient, and freendlie, and patient: whereby they found good ſucceſſe in the ſpirit, and grace before God [p].

Therefore ſhould al godlie men follow their ſteps, and be more mooued by y example of them to virtue, than of luke-warme Chriſtians, though they be infinit, to wickednes.

[d] Eph. 6, 18. Coloſ. 4, 2. 1. Theſ. 3, 10. 1. Theſ. 5, 17.

[e] Mat. 14, 15 Mar. 6, 35. 36. Luk. 9, 12.

[f] Mat. 19, 27 Mark. 10, 28 Luk. 18, 28. Acts. 2, 44. 45.

[g] Matt. 5, 5. Luk. 6, 20.

[h] 2. Cor. 6, verſe. 10.

[i] Pſa. 94, 19

[k] Ioh. 16, 2.

[l] Ioh. 15, 15,

[m] Ioh. 13, 6. 8.

[n] Ioh. 15, 19.

[o] Ioh. 16, 20. 22.

[p] 2. Cor. 9. verſe. 13. 14.

Oh

Oh what zeale had the godlie in ỹ
q Actes. 4, verse. 10, &c primatiue Church q! what deuotion
r Acts. 2, 46. 47. to praier r! what contention to excel in wel doing! what seuere discipline! what reuerence, yea what obedience showed they to the doctrine of their teachers! Their monuments to this daie shew, that they must needs be most singularlie perfect, which haue so valiantlie subdued the world s.

s Heb, 11, verse. 36, &c But now a daies if a man can but keepe himselfe from grosse offences, or refraine from reuengement, he is accounted a good, and perfect man.

O the securitie of our time, which haue so quicklie declined from our
t Reuel, 2. 4 first heate t, and loathed life, because
u Reu. 3, 16. we are luke-warme u, & wearie x! But
x Matt. 24, verse. 48, &c. surelie it is a manifest argument that we are dead from wel doing, which see so many examples of godlie men before vs, and folow none of them.

Chap. 19.
The exercise of a true Christian.

The life of a Christian should be adorned with al virtues; that he may be inwardlie such, as he outwardlie appereth

reth to the world[a]: yea more virtuous should he be, than he seemeth; inasmuch as God seeth our harts[b], whome we must entirelie reuerence whersoeuer we are, and before whom we must walke vprightlie as angels.

Euerie daie we should renounce our minds[c], and as though we were but newlie conuerted from sinne, we ought to inflame our zeale, and saie:

O my Lord and God, assist me I humblie beseech thee, in this my good purpose, and zeale; and giue me grace euen at this present time godlie to enter into thy seruice. For what hitherto I haue done, is nothing.

In this our race, and going forward in godlines, we must vse great diligence; if we mind to finish our course as we should. For if he which coutragiouslie goeth on, is tried many times; what wil become of him which either sildome, or faintlie setteth forward?

Manie things cause vs to change our good minds: but wee neuer so lightlie omit spiritual exercise, but we greatlie hinder our selues therby.

The purpose of the iust dependeth vpon the fauor of God[d], not vpon their owne wisedome[e], on whom they

[a] Mat. 5, 14. 16. 20. 47. 48.
[b] 1. Sam. 16 verse, 7. Psal. 33, 15. Reuel. 2, 23. Hebr. 4, 13.
[c] Rom. 12, 2
[d] Philip. 2, verse. 13.
[e] Prou. 3, 5.

they trust in al their enterprises. For
[f] Prou. 16, 9. 33. man may purpose[f], but God disposeth; neither can man of himselfe bring anie thing to passe.

If we omit our accustomed exercise, either for religions cause, or to profit our brethren, we maie easilie attaine therevnto againe: but if carelesslie of sloth, or faintnes of mind we neglect the same, we do both highlie displease God, and greatlie endamage our selues[g].

[g] Iames. 1, verse. 22. 23. 24.

Let vs doo our best, yet shal we offend in manie things[h]. Albeit it wil be good to shoot at some certaine

[h] Iam. 3, 2. thing, and especialie against those vices, which hinder vs more than others. We must examine, and set in order aswel outward, as inward

[i] Ephes. 4, vers. 20, &c. Colos. 3, 17 things; for both are necessarie to our proceeding[i].

If thou canst not at al times take an accompt of thy selfe, yet do it somtime, and at the least once a daie, to wit, at morning, or at night.

In the morning consider how thou wilt spend the time til euening: and at night cal into mind how thou hast

[k] Psal. 19, 14. past the daie, & what thy thoughts[k], words, and deeds haue bin. For therby we commonlie both displease God,

God, and offend man.

Gird thy loines like a man [l] against Satan [m]; bridle thy riotous appetite [n], so the more easilie shalt thou bring vnder al the vnrulie desires of the flesh.

[l] Eph. 6, 14.
[m] 1. Pet. 5, 8.
[n] Prou. 23, vers. 31, &c. 1. Thess. 5, 6.

Be thou at no time idle altogether [o], but alwaies either reade, or write, or praie, or meditate, or doo somewhat for the publike welfare.

[o] Prouer. 6, verse. 6, &c.

The bodie must be exercised with iudgement. For al exercises be not for euerie man. Priuate exercise must not be vsed in a publike place. Albeit thou art to take heed that thou be not to publike slowe, and swift vnto priuate: but hauing done thy dutie according to thy calling, if anie leisure be gotten, betake thee to thy self, as thy profession doth require.

Al men cannot vse one exercise: but that is for some, which is not for others.

Againe, according to the diuersitie of times we thinke of exercises. For some like vs on holie-daies, some on working-daies; some in the time of warre, some in the time of quietnes; some we mind when we are pensiue, and some when we reioice in the Lord [p].

[p] 1. Cor. 1, 31

Good

Good exercises should oftentimes be renewed especialie on holiedaies, as though we then were departing out of this life, and going to the euerlasting daies of rest. And therefore at such times especialie we should show our selues most deuout, and most carefullie execute Gods hests, looking, as it were presentlie for a reward of our labor from God. Which if it be deferred, let vs think with our selues that we are not sufficientlie prepared, but vnworthie so great glorie to be reuealed vnto vs at a time conuenient, and prepare our selues more diligentlie to our end.

Happie is that seruant, saith our Sauior Christ P, whome the Lord when he commeth shal find watchful: know yee of a truth, he wil make him ruler ouer al that he hath.

P Luke. 12. verse. 43. 44.

Chap. 20.
Of solitarines, and silence.

Seeke a conuenient time to meditate; and oftentimes cal the benefites of GOD into mind.

Omit curious things: and choose such

such matter as maie rather stirre vp thy mind vnto godlines, than busie thee too much.

Withdraw thy selfe from speaking vainelie [a]; from gadding idelie; from listening vnto rumors and nouelties, and thou shalt find good leisure, and sufficient for thy spiritual exercise: & that after the example of the most godlie, who shunned the companie of men, as much as they might, and choase to liue apart vnto God.

[a] Matth. 12, verse. 36. Philip. 4, 8. 9.

One said [b], I neuer came among men, but I departed more wicked than I was afore. And this wee find true when we talke much together.

[b] Seneca.

It is easier to be altogether silent, than not to exceed in words; and to tarie at home, than not to offend abroade, it is easier.

Wherefore he which would be zelous, and godlie, must auoid companie with Iesus [c].

[c] Matth. 14, verse. 23. Mark. 6, 46.

No man safelie doth go abroade, but he which gladlie can abide at home; no man safelie doth gouerne, but he which gladlie can be in subiection [d]; no man safelie doth command, but he that hath learned willinglie to obeie [e]; no man safelie is merie, but he that hath a good conscience [f];

[d] Matth. 20, verse. 26. 27.
[e] Rom. 13, verse 1, &c. Colos. 3, 22. 23.

f Prou. 15, verſe. 13. 15. 2. Cor. 1, 12.

ſcience f; and no man ſalfelie can ſpeak, but he that willinglie can hold his peace.

And yet hath not the ſecuritie of good men, at anie time bin without ỹ feare of God g: neither did their excellent, and heauenlie gifts make them anie whit proud, but the more humble h. But the ſecuritie of ỹ wicked, as it ariſeth of pride i: ſo it turneth to their deſtruction k.

g Pro. 28, 14

h Rom. 12, verſe. 16. 1. Cor. 4, 6. 7.

i Pro. 28, 25 26.

k Eſa. 48, 22.

Neuer looke to liue at thine harts eaſe in this world, ſeeme thou neuer ſo godlie, and religious l.

l Pſa. 34, 19. Acts. 14, 22.

It falleth out manie times that they fal grecuouſlie through pride, which in mans opinion were moſt religious men m: whereby it is euident, that tentation is verie good for ſome n, both to keepe them from pride o, and outward conſolation.

m Luke. 18, verſ. 10, &c.

n Pſ. 119, 67. 71.

James. 1, 1 2.

o 2. Cor. 12, verſe. 7.

O, if man would auoid vaine pleaſure, and not loue the world p; what a good conſcience ſhould he alwaies reteine! If man would caſt awaie al vaine cares, and thinke onelie vpon heauenlie things, and truſt wholie in God q, what a continual ioie ſhould he feele in his minde!

p 1. Iohn. 2, verſe. 15. 16. 17.

q Pſalm. 3, verſe. 1, &c. Pſalm 4, 7. 8.

No man ſhal find anie ſpiritual comfort, except he occupie himſelfe diligent-

1. Pet. 5, 7. Eſaie. 26, 4.

diligentlie in ſtirring vp his mind vnto godlines [r]: the which thou ſhalt the more eaſilie attaine, if thou enter into thy chamber [s], and ſhut thy ſelfe from trobles of the world, as it is written [t], Examine your owne hart vpon your bed, and be ſtil.

[r] Eſai. 26, 8. 9.
[s] Matt. 6, 6.
[t] Pſal. 4, 4.

For commonlie thou ſhalt find that in thy cloſet, which thou wouldeſt leeſe abroad.

The more thou vſeſt thy cloſet, the more thou wilt like it: the leſſe thou cõmeſt thereinto, the more thou wilt loath it. But frequent the ſame rightlie, and tarie therein at thy firſt conuerſion from wickednes, and afterward thou ſhalt do it with exceeding pleaſure.

Solitarines, and quietnes is good for him that would proceed in virtue, & learne the myſteries of holie Scripture. For there ſhal he find euen flouds of teares [u], whereby he maie waſh, and cleanſe himſelfe euerie night, that he maie by ſo much be nigher vnto his maker, by how much he is farder from the reſort of men.

[u] Pſal. 6, 6.

So that God with his holie angels commeth vnto him, which withdraweth himſelfe from his freends, and acquaintance.

It

It is better to liue in a corner, so a man haue a regard to himselfe, than without care of his owne saluation euen to worke miracles [x].

[x] Mat. 7, 22. 1. Cor, 13. 2.

It is no shame, but praise for a godlie man seldome to go abroad [y]; to shunne to be seene, and not to loue to see.

[y] Psal. 102, verse. 6, &c.

Why lookest thou on that, which is not lawfull for thee to haue [z]? The world passeth awaie, and the lust thereof [a].

[z] Exo. 20, 17. [a] 1. Iohn. 2, verse. 17.

The desire of pleasure maketh thee to roaue abroad: but when the pleasure is past, which is quicklie gone, what getteſt thou thereby but repentance, and a wandering soule?

[z] 1. Cor. 7, 31.

A merrie out-going bringeth commonlie a morneful returning home; & a merrie euening watch is signe of a lowring morning: euen so the ioie of this world entereth pleasantly, but endeth bitterly [b]. What canst thou see in another place which is not here? Behold the heauen, & the earth, and al the elements: for of these doo al things consist. What seest thou in any place that abideth euer [c]?

[b] Prou. 14, verse. 13. Prou. 23, 31 32. [c] 1. Cor. 2, verse. 31. 1. Iohn. 2, verse. 17.

Perchance thou thinkest to satisfie thy self with contemplation; but thou shalt neuer doo so.

What

What if thou saweſt euen al things before thine eies? it were but a vaine sight[d].

But lift vp thine eies, man, vnto God[e]; and aske pardon for thine offences[f].

Leaue vaine things to vaine folks; and giue thou thy mind to do the wil of God[g].

Shut thy selfe within thy doore[h], and cal thy welbeloued Iesus vnto thee[i]. Tarie with him in thy chamber: for elſe-where thou ſhalt neuer find ſo great quietnes.

Haddeſt thou not gone abroad, nor liſtened vnto rumors and tales, thou mightedſt the better haue enioied quietnes: but now becauſe thou giueſt thine eares to heare newes, thou are trobled greatlie, and vexed in mind.

[d] Eccl.1,14.
[e] Pſal.25,1. Pſal.121,1.
[f] Sirach.17. 23.
[g] Deut.11,1. Eccleſ.3,12.
[h] Mat.6, 5.
[i] Salamons ſongs.2,14. Sal.ſongs.3 verſe. 4.

Chap.21.

Preparatiues vnto godlines.

WIlt thou come forward in godlines? Then feare God[a]; & be thou not ouer looſe in behauior, nor giuen to vaine pleasure[b], but keepe vnder thy ſenſes by

[a] Prou.1,7. Prou.9, 10 Pſal.19, 9. Pſa.111, 10. Sirach.1,16.
[b] Prou.9,17 18.

by discipline.

Prepare thy selfe to vnfeigned re-
[c] Rom.12,2. pentance [c], and thou wilt proue religious. For repentance bringeth vnto godlines, and negligence quicklie doth forgo the same.

It is maruel that any man can hartelie reioice in this life, which considereth his banishment, and the ma-
[d] 1.Pet.1, 6. nifold perils of his soule [d].

Through the weaknes of our minds, & securitie, we feele not the sorowes of the mind, but oftentimes we laugh,
[e] Matt. 5, 4. when in deed we should weepe [e].
Luk.6, 21. There is no true libertie, nor good mirth, but in the feare of God ioined
[f] 2.Cor.1, 3. with a good conscience [f].
4.
12. Happie is that man which casting off
1.Pet.3, 15. the lets of al worldlie busines, can
16. giue himselfe wholie to the stirring
Prou.15, 15. vp of his mind. Happie is he that can keepe himselfe from al those things, which may either defile or burden
[g] 2.Cor.1,8 his conscience [g].
9. Fight like a man [h]; custome is o-
10. uercome by custome.
[h] 2, Tim.2,1. If thou mindest not to medle in other mens matters; they for their parts, wil not medle in thine.

Take not vpon thee another mans charge; neither troble thy selfe in the affaires

affaires of thy betters.

But looke vpon thy selfe [i]; and before thy deerest frends, giue thy selfe counsel. [i] Matth. 7, verse. 1, &c.

If thou lack the good wil of men, take it not heauilie; but if thou behaue not thy selfe wel, and circumspectlie as becommeth the seruant of GOD, and a true Christian [k], howle and weepe [l]. [k] Luk. 8, 21. Rom. 2, 8. 9. [l] Iames. 5, 1.

It is good for a man not to haue much comfort in this life, especialie worldlie comfort. As touching heauenlie, if we either feele it not at al, or but seldome, the fault is in our selues, which neither seeke occasions to stir vp the mind, nor forsake transitorie, and external comfort [m]. [m] 2. Cor. 1, verse. 9. Heb. 12, 1.

Thinke with thy selfe not onelie that thou hast not deserued any heauenly comfort, but also that thou dost deserue great miserie, & affliction [n]. [n] Luk. 18, 13

A man set on fire with the sparks of true godlines loueth not [o], but loatheth the world [p], and al that is therein [q]. [o] 1. Iohn. 2, verse. 15. [p] Phili. 3, 8. [q] 1. Iohn. 2, verse. 16.

A good man continualie findeth occasion to weepe, and mourne. For whether he behold himselfe, or other men, hee seeth that no man liueth without miserie in this world. Yea the more

more earnestlie he considereth him-
[p] Luke. 23, verse. 28. selfe, the more abundantlie doth he shed teares [p]. And in deed our ma-
[q] Esai. 59, 2. nifold sins, and transgressions [q] wherwith we lie so wrapped, that hardlie we can behold celestial things, should moue vs so to doo.

[r] Sirach. 7, verse. 36. Thinke more often of thy death [r], than of a long life; & doubtles thou wilt giue thy selfe more earnestlie to repentance, than thou doest. Againe
[s] Sirach. 18, verse. 23. cal into thy mind the paines of hel, when God shal turne away his face [s]; and it wil make thee both to lament thy sinnes, and to take aduersitie in good part.

[t] Pro. 14, 9. But because these things come not into mind [t]; and we folowe the vaine pleasures of this transitorie world; we go on, God knowes, coldlie and slowlie in religion, for lacke of the
[u] Gal. 5, 18. Spirit of God [u]; whence it is that our
Roman. 8, verse. 12, &c. wretched bodies doo so easilie complaine.

Wherfore make thine humble petition vnto almightie GOD, that he
[x] Psalm. 51, verse. 6, &c. would inflame within thy brest his heauenlie fire [x], and saie with that
[y] Psal. 80, 5. Psal. 102, 9. Prophet [y]: Feed me, ô Lord, with the bread of teares, and giue me teares to drinke with great measure.

A

Chap. 22.

A view of the miserie of mankind.

Wherſoeuer thou art, & whetherſoeuer thou turneſt thy ſelf, thou art miſerable, vnles thou returne vnto God [a]. [a] Pſa. 84, 10. 11. 12.

Why art thou trobled? Becauſe things fal not out according to thy mind? But who is he that hath al things at his harts deſire? Not I, not thou, nor anie mortal man: no doubtles, man is not without miſerie and troble, no not a king, nor the proud pope himſelfe.

Who is then in beſt eſtate, & condition? Euen he which for Gods cauſe can ſuffer affliction [b]. [b] Matt. 5, 10. 11. 1. Pet. 3, 14. 1. Pet. 4, 14.

Weake, & fooliſh people ſaie commonlie, See how happie he is; how welthie; how mightie; in what auctoritie; of what a goodlie ſtature; how faire is he! But looke vpon heauenlie gifts, and thou ſhalt find that theſe things are not to be accounted of. For they are vncerteine [c], and burdenſome [d] becauſe they can neuer be kept without carefulnes & feare [e]. [c] Mat. 6, 19. 1. Iohn. 2, 16 17. [d] Mar. 4, 19. [e] Luk. 12, 33 34.

Man ſhould not thinke that in

f 1. Tim. 6, 17 18. 19. Luk. 12, 21. g Psa. 37, 16 abundance of these worldlie things an happie life doth consist f; but he is to content himselfe with a meane estate g, and to thinke that as long as he liueth in this world he is miserable.

h 2. Cor. 12, verse. 10. The more a man hungereth after godlines, the more he abhorreth this life h; because he perceiueth more sensiblie, and more euidentlie seeth the sinnes of mans corruption. For vndoubtedlie to a man zelouslie addicted, & desirous to be loased from sinne i, to be with Christ k, it is a miserie & troble euen to eate, to drinke, to sleepe, to rest, to labor, and to be subiect to other things necessarilie incident vnto mortal man. For these things do greatlie suppresse the mind of man l. Therefore most humblie doth that Prophet desire to be deliuered from them on this wise, Drawe me out of my necessities, ô Lord.

i Rom. 7, 24 k Phil. 1, 23 l Wisd. 9, 15

But miserable are they, which see not their owne miserie: but more miserable which loue this miserie m, & mortal life, in which some so delite (albeit with al their carking, and care they can hardlie prouide things necessarie for themselues) that, were they sure to liue alwaies in this world,

m Luk. 6, 24 25.

world, they would not set a point by the kingdome of God [n]. Which mad, and faithlesse wretches, so deepelie drowned in the earth, that they can thinke vpon nothing but earthlie things, shal one daie to their paine vnderstand, how vile & vaine it was which they loued [o].

But those men of God, and frends of Christ, looked not on those things which pleased the flesh, & florish for a time [p]: but they coueted after euerlasting riches with al desire, & greedines; yea with their whole harts they longed for things on high, not seene [q], that ȳ desire of things which are seene, might not draw them vnto things belowe.

Despaire not, brother, to come forward in godlines; thou hast yet time, and space [r]. Deferre not therefore thine amendment [s] from daie to day: but rise, and out of hand begin, and reason with thy selfe on this wise; Behold now is the time to worke, now to win the field, now is the time to amend [t]; in aduersitie the time is to deserue wel.

Through fire and water thou must passe, before thou canst come to the place of comfort [u]. Except thou offer

[n] Matt. 6, 21 Luke. 12, 16. 17. 18. 19.
[o] Philip. 3, verse. 19.
[p] Phili. 3, 7. 8.
[q] 2. Cor. 4, verse. 18. 1. Pet. 1, 8.
[r] Psal. 32, 5. 6. Esaie. 55, 6. 7.
[s] Eccles. 12, verse. 1, &c.
[t] 2. Cor. 6, 1. 2. Galat. 6, 9. 10.
[u] Psa. 66, 12.

c. 2. violence

[x] Matth. 11, verse. 12. violence vnto thy selfe [x], thou shalt neuer triumph ouer sinne.

As long as we beare about fraile, and earthlie bodies, let vs not looke [y] Roma. 7, verse. 24. to liue without griefe, and sorowe [y].

In deede we could wish to liue quite from miserie: but forasmuch as [z] Rom. 5, 15 through sinne we haue lost our innocencie [z], our felicitie, and quietnes is gone therewithal.

[a] Luke. 21, verse. 19. Wherefore let vs be patient [a], and expect the mercie of God, vntil our [b] 1. Cor. 15, verse. 54. wickednes be put awaie, & this mortalitie be swalowed vp of life [b].

O Lord, how great is mans frailtie! [c] Gen. 6, 5. How is man proane continuallie vn- Gen. 8, 21. to sinne [c]! To daie thou doest con- Sirac. 17, 14. fesse thy sins [d], and to morowe thou [d] Matt. 6, 12 wilt sinne as fresh as earst thou didst. 13. Luke. 11, 4. Now thou art purposed to offend no more, and yet by and by thou doest [e] Roman. 7, verse. 15, &c. so wickedlie, as if thou hadst neuer ment to doo wel [e].

So that great cause we haue to debase, and to thinke humblie of our [f] Iames. 3, 2 Iames. 4, 1. selues, being so fraile, and subiect to offending [f].

Againe, if with litle negligence we leese that, which by great labor could hardlie be obteined; what wil become of vs at the end, which so soone waxe

waxe cold [g]? [g] Luk. 9, 59. 61.

Wo to vs, if we so go on vnto rest, as if now there were peace and securitie [h], when in verie deede as yet there appeareth no token of godlines in our behauior. [h] 1. Thess. 5. verse. 6. 7.

Then vndoubtedlie wee must be trained vp afresh, like yong soldiers [i], if we hope to returne vnto goodnes, and to proceed in godlines. [i] 2. Tim. 2, 4.

Chap. 23.

That man ought to thinke vpon his end.

SEeing the life of man is so fraile, and short [a], consider wiselie what thou takest in hand. [a] Iob. 14, 1.

To daie a man, to morowe none [b]: and being out of sight, thou art out of mind [c]. [b] Sirach. 10, verse. 11. [c] Eccl. 1, 11. Eccles. 9, 5.

Oh the dulnes, and hardnes of mans hart, that thinking of things present, hath no care of the time to come [d]! [d] Sirac. 7, 16 17.

It were thy part so to behaue thy selfe in al thy deeds, and thoughts, as though thou shouldest depart out of this world by and by. Sirac. 18, 23. [e] Rom. 8, 23 2. Cor. 1, 8.

Haddest thou a cleere conscience, ỹ wouldest not greatly feare death [e]. verse. 9. Sirach. 41, 1.

It is better to auoid ſinne, than to flie death.

If thou art not readie to daie, how wilt thou be to morow? The next day is not certaine [f]. And againe, how knoweſt thou that thou ſhalt liue til to morow?

[f] Matt. 24, verſ. 36, &c. Matt. 25, 13. Mark. 13, 32 - 33. Luk. 21, 34.

What are wee the better to liue long, if we prooue not better by our long life? Aſſuredlie long life doth not make vs better to God-ward, but the farther from God [g].

[g] Rom. 2, 4. Iames. 5, verſe. 1, &c.

Oh wel were we, if we had liued wel but one daie in this world! Manie keepe in mind how long they haue fauored good religion, but they neuer thinke what fruit they haue ſhewed worthie amendment of life [h].

[h] Matt. 3, 8.

If thou thinke it irkeſome to die, thou ſhalt find it more perilous and dangerous to liue long.

Happie is that man which alwaies thinketh of his end, and prepareth himſelfe dailie for to die [i].

[i] 2. Cor. 4, verſ. 16, &c.

When thou ſeeſt a man to die, conſider by and by that thou muſt depart the ſame waie [k].

[k] Heb. 9, 27. Sirac. 41, 3.

In the morning thinke not to liue til night; & at night looke not to liue til morning: and alwaies liue ſo circumſpectlie, and be ſo godlie prepared,

red, that death maie find thee readie whensoeuer he shal come.

Manie before they looke for death, depart suddenlie [l]: for the Sonne of man wil come in an houre when men looke not for him [m]. But when that houre shal come, then wilt thou begin to thinke otherwise of thy life past than thou hast done, and then wilt thou bitterlie bewaile, that euer thou wast so sluggish, and negligent [n].

Happie is that man which endeuoreth to seeme such in this life, as hee would appeare at ỹ houre of death [o].

He which hateth the world perfectlie [p]; and fauoreth godlines zelouslie [q]; and wil be admonished willinglie [r]; and endeuoreth to amend his life seriouslie [s]; and can obeie his superiors gladlie [t]; and denie himselfe thoroughlie [u]; and take affliction for Christs sake patientlie [x], giueth most notable tokens that he wil die a good man.

Whilest thou art in health thou maist doo manie good deeds; but when thou art sicke, I see not what thou art able to do. For in the time of sicknes few amend: and they which defer their amendment til then, doo

[l] Luk. 12, 20.
[m] Luke. 12, verse. 40. Matth. 24, verse. 50.
Matt. 7, 22. 23.
Matth. 25, verse. 41, &c.
[o] Luk. 12, 37
[p] 1. Iohn. 2, verse. 15.
[q] Reu. 3, 15. 16.
[r] Prouer. 2, verse. 1, &c.
[s] Luke. 3, 3. Matth. 3, 8. 10.
[t] Tit. 3, 1. Colos. 3, 22. 23.
[u] Marke. 8, verse. 34.
Luke. 9, 23.
[x] Matth. 10, verse. 38.
Matth. 5, 10. 11.
1. Pet. 3, 1.
1. Pet. 4, 1.

hardlie come into the fauor of God.

y Gal. 6, 10. 2. Cor. 6, 2. z Reu. 7, 15. 16. 17. 1. Cor. 2, 9.

Better is it to amend, and while time is y to liue wel, that hereafter thou maist liue for euer z. But if thou forgo so good opportunitie, thou afterwards wilt seeke it, when it is too late: and perhaps desire but an houre, or two to repent, and they wil not be granted.

a Prou. 14, verse. 27. b Psa. 23, 4.

Wherfore consider diligentlie both what perils thou shalt escape, and what miseries auoid a, if alwaies like a wise man, thou thinke vpon thine end. And endeuor so to liue in this world, that at the houre of death thou maist reioice rather thã feare b.

c Rom. 6, 8. d 1. Iohn. 2, verse. 15. Luke. 14, 26. 33. Matt. 10, 37 e 1. Cor. 9, verse. 27.

Now, while time is, learne to die vnto the world, that then thou maist liue with Christ c. Now, while time is, learne to contemne the world d, that then without let thou maist go vnto Christ. Now, while time is, beate downe thy bodie e by repentance, that then thou maist haue an assured boldnes.

f Luk. 12, 17 18. 19. 20. 40. g Eccles. 9, verse, 12.

Ah foole, what thinkest thou to liue long, seeing thou art not sure to liue one daie f? How manie haue bin deceaued & suddenlie taken out of this world g?

Thou hast heard, I am sure, and that often-

oftentimes, how one was killed by the ſword; another drowned; another brake his necke with a fal; another as he was at meat; another at plaie; another with a knife; another of the ſickneſ; another of theeues. Thus al die [h] (though not after one ſort,) & mans life paſſeth awaie like a ſhadowe [i].

[h] Sirac. 41, 3
[i] Iob. 8, 9. Iob. 14, 2. Pſal. 102, 11. Pſal. 144, 4.

Who after death wil helpe thee, if in thy life time thou leeſe good opportunitie [k]? Now, I ſaie, now or neuer is the time to doo wel [l], while both thou knoweſt not the houre of thy death, and maiſt doo good to thy ſelfe in time.

[k] Luke. 16, verſ. 24, &c.
[l] 2. Cor. 6, 2.

Now, while time ſerues, laie vp euerlaſting treaſures for thy ſelfe in heauen [m]; thinke of nothing but on heauenlie things [n], and care for nothing but thy ſaluation. Now, I ſaie, while time ſerues make freends, which after death maie receiue thee into euerlaſting habitations [o].

[m] Matth. 6, verſe. 20. Luk. 12, 33.
[n] Coloſſ. 3, verſe. 1. 2.
[o] Luk. 16, 9.

Account thy ſelfe on the earth but a pilgrime, & ſtranger [p], vnto whom the affaires of the world doo nothing apperteine. Get thee a quiet conſcience, & lift vp thy mind vnto God [q]: becauſe in this world thou haſt no continuing citie [r].

[p] Hebr. 11, verſ. 13, &c.
[q] Coloſ. 3, 1
[r] Heb. 13, 14. Micah. 2, 10

Thether direct thy praiers, and dai-

[f] Psal. 31, 5. Luk. 23, 46. Acts. 7, 59. lie groanes with teares, that after death thy spirit maie go to God in blisse [f].

Chap. 24.

Of the last iudgement; and of the punishment for sin.

[a] Sirac. 7, 36 WHatsoeuer thou takest in hand remember thine end [a], and how thou must appeere before a seuere iudge, in whose sight nothing is hid [b], which neither is pleased by reward, nor admitteth vaine excuses; but rightlie and indifferentlie iudgeth al men [c].

[b] Heb. 4, 13.

[c] 1. Pet. 1, 17.

O fond man, & miserable wretch, what answere wilt thou make vnto God, who knoweth al thy sinnes [d], which oftentimes fearest euen the looks of an angrie man?

[d] Iob. 9, 3. 14.

Why doest thou not looke to thy selfe against the daie of that iudgement, when no man shal excuse, or defend another [e]? for euerie man shal haue enough to answer for himselfe [f].

[e] Rom. 14, verse. 12. 2. Cor. 5, 10.

[f] Psa. 62, 12. Rom. 2, 6. 1. Cor. 3, 8. Galat. 6, 5.

Now maist thou doo good, if thou take paine; now wil thy teares be accepted, if thou weepe; now maie thy groanes be heard, if thou sigh [g], and both pacifie God, and purge thy selfe.

[g] Psal. 32, 6. Esaie 55, 6.

And

And in deed, thoroughlie is the patient man purged, which being iniuried, doth bewaile the wickednes of the inferrer, rather than the iniurie offered to himselfe; praieth for his enimies [h]; forgiueth them from his heart [i]; asketh pardon speedily of others whom he hath offended [k]; is more easilie moued to pitie than to anger; offereth often violence vnto himselfe [l]; and laboreth earnestlie to bring his bodie into the subiection of the spirit [m]. And these things must not be deferred, but be done while we liue, and that with speed [n]. But wee deceaue our selues through an inordinate desire of the flesh [o].

That hel fire [p], what else wil it burne but sinnes? The more thou hast loued thy selfe, and pampered thy flesh, the more shal be thy paines, and ý more substance to burne thee hast thou laied togither [q]. For in what things a man hath sinned, in the same he shal be punished [r], according to the greatnes of the offence.

There idle persons shalbe pricked with burning forkes; gluttons there shalbe tormented ẅ extreame hunger, and thirst [s]; there epicures and voluptuous persons for their sweet delights

[h] Mat. 5, 44. Luk. 23, 34. Acts. 7, 60. 1. Cor. 4, 13.
[i] Matt. 6, 12. 14. Mark. 11, 25
Sirac. 28, 2.
[k] Matt. 5, 24
[l] Matt. 11, 12.
[m] 1. Cor. 9, verse. 27.
[n] Gal. 6, 10.
[o] Rom. 8, 12 13.
[p] Matth. 25, verse. 41.
[q] Luk. 12, 20 Luke. 16, vers. 19, &c. Iames. 5, 3.
[r] Wisd. 11, verse. 13.
[s] Luk. 16, 24 25.

delights shal haue burning pitch to boile them, and stinking brimstone to anoie them; the enuious there shal howle like mad dogs; & no vice but shal haue his torment. There the proud shal haue shame; and the couetous churle shal haue miserable penurie.

To be shorte; on houre of paine in that place shalbe more grecuous, than al ỹ time they had in this world to amend their manners. For there is no rest [t]; comfort there is none: here sometime their sorowe ceassed, and sometime they receiued comfort of their freends.

Wherfore haue a care of thy selfe whilst thou art aliue, and bewaile thy sinnes, that in the daie of that iudgement thou maist safelie reioice with Gods elect [u].

For then shal the righteous with great boldnes stand against such as haue vexed, and oppressed them [x]. Then shal he sit to iudge [y], which now is content to be iudged of men. Then shal the poore [z], and meeke [a] triumph, when the proud shal quake on euerie side [b]. Then shal they saie, He was wise, which for Christ his sake seemed a foole and abiect [c] Then shal

[t] Esai. 66, 24
2. Thess. 1, 8.
[u] Luk. 16, 25
Wisd. 3, 3.
Matt. 25, 34
[x] Wisd. 5, 1.
Psalme. 1, 3.
[y] Matth. 19, verse. 28.
[z] Matt. 5, 3.
[a] Luk. 14, 11.
Luk. 18, 14.
[b] Prou. 16, verse. 18.
[c] 1. Cor. 4, verse. 10.

shal the memorie of miserie patientlie susteined be sweete [d], when in the meane while the wicked shal sob, and sigh [e]. Then shal the godlie reioice, and be glad, but the reprobate shal howle and weepe [f]. Then shal the afflicted more triumph, than if continualie he had bin in ioie [g]. Then shal the base apparel be glorious [h], & the proud attire infamous. Then shal the poore cottage be more commended [i], than is the gilded palace praised. Then shal constant patience more preuaile [k] than al the power of the world. Simple obedience shal more be commended then, than al the subtiltie of man [l]. Then shal a cleere and good conscience more reioice a man [m], than profound skil in Philosophie. The contempt of riches shal doo more good [n] then, than al the riches in the world. Then shal a zelous praier bring more delight [o], than euer did fine cates. Thy silence kept in thy life time shal more cheere thy hart at that time [p], than long babling [q]. Good workes then shalbe more respected [r], than copie of sweet words. And then shal thy paines taken to reforme thy manners more delight [s] than could al the pleasure in

[d] Psa. 126, 5. Esaie. 25, 8.
[e] Reu. 21, 8.
[f] Mat. 25, 46 Iohn. 5, 29. Dan. 12, 2.
[g] Roma. 8, verse. 18.
[h] 2. Cor. 5, 2.
[i] 2. Pet. 1, 13. 14. 2. Cor. 5, 1.
[k] Esai. 30, 18 Luk. 21, 19.
[l] Esai. 29, 16 1. Cor. 1, 20.
[m] Esaie. 33, verse. 14. 15.
[n] Matt. 5, 3.
[o] Sirac. 35, verse. 13, &c.
[p] Esa. 30, 15.
[q] Matt. 6, 5. 6. 7.
[r] Roma. 2, verse. 10.
[s] Prouer. 11 verse. 3. &c

[t] Wisd. 5, 8. in the world [t].

[u] Rom. 8, 18 35. Wherefore learne in this life to suffer smal things [u], that in the world to-come thou maiest escape great, and greeuous dangers. Trie first in thy life time, what thou canst suffer after thou art dead. And if thou canst not endure but light things in comparison now, how wilt thou beare afterward euerlasting torments? And if now so litle paine can make thee impatient, what wil the fire of hel doo? For persuade thy selfe, thou canst not

[x] Luk. 16, 25 be twise happie, that is, enioie thy pleasure in this life [x], and raigne too with Christ in the world to come. Now suppose thou hast liued hetherto in perpetual honor and pleasure, what good would these things doo thee, if thou shouldest die out of

[y] Luk. 9, 25. Luk. 12, 20. hand [y]?

Seest thou not how al things are

[z] Eccle. 1, 2. Eccles. 12, 8. vaine [z], saue onelie to loue and to serue God [a]?

[a] 2. Pet. 1, 10 For he which loueth God with al his hart, feareth neither death, nor

[b] Ro. 8, 38. 39. paine, nor iudgement, nor damnation [b]. For perfect loue maketh a

[c] 1. Ioh. 4, 17 18. man with boldnes to appeere afore

[d] Rom. 6, 12 14. God [c]. But maruel it is not, though, he which delighteth as yet in sin [d]

doo

doo both feare death, and the daie of iudgement.

Notwithstanding, if the loue of God cannot allure thee vnto godlines, yet let the feare of hel fire driue thee from wickednes [e]. But if neither the loue of God, nor the feare of hel cannot better thee one iot, then looke not to stand in a good thing long, but quicklie to fall into the snares of Satan.

[e] Prou. 14, verse. 27. Luke. 3, verse. 7, &c.

Chap. 25.

That we must earnestlie endeuor to amend our liues.

BE thou zealous, and earnest in the seruice of God: consider with thy selfe wherfore thou wast made, and wherefore thou hast renounced the world, euen to liue to God [a], and to become a good man [b].

[a] Rom. 7, 4.
[b] Eph. 2, 10.

Therefore endeuor thou zelouslie to go forward. For yet a little while and thou shalt haue a reward of thy labors, and neither feare nor sorowe shalbe about thee [c].

[c] Esai. 25, 8. Reuel. 7, 17. Reuel. 21, 4. Matth. 5, 4.

Labor but a while longer, & thou shalt find great, yea euerlasting rest [d].

[d] Rom. 8, 18

If

If thou continue faithful, and diligent vnto the end [c], God wil showe himselfe faithful, and bountiful in rewarding [f].

Hope wel to win the garland [g], but shun securitie [h], both to auoid wearines, and pride.

A certaine man tossed betweene hope and feare, on a daie in his praiers vttered these words; Oh if I knew certainly that I should perseuere and forthwith he seemed to heare these heauenlie words in his mind: What if thou knewest as much; wouldest thou continue in the course thou hast taken? wel go to; Do that which thou wouldst do, & doubt not to perseuere. With which comfortable words being encoraged he straight waie committed himselfe to the wil of God; & from thence foorth neither wauered anie more in mind, nor labored curiously what might become of him, but bent himselfe wholie to doo that was agreeable to the wil of God [i], & most necessarie for his going forward, and continuing in the race of virtue.

Trust thou in the Lord, and doo good, (saith the Prophet [k]) so thou shalt dwel in the land, and be fed assuredlie.

[c] Matth. 24, verse. 13. 2. Thess. 3. 13. 2. Tim. 2, 5.
[f] Matth. 25, vers. 21, &c.
[g] Rom. 8, verse. 24. 2. Tim. 4, 7. 8.
[h] Matth. 24, vers. 42, &c. Matth. 25, 8 Luk. 12, 42.
[i] 1. Ioh. 2, 17.
[k] Psal. 37. 3.

One

One thing there is that withdraweth manie men from proceeding in virtue, and earnest amendment of their manners, and that is the horrible hardnes, and the painefulnes to subdue our selues [l].

But who profit more than others in wel dooing? Not they whom such things dismaie, but they which endeuor valiantlie to ouercome those counterbuffs [m]. For the more a man ouercommeth, & by Gods assistance subdueth himselfe [n], the more he goeth forward, and commeth the more into the fauor of God.

How be it al men haue not like power to ouercome, and to mortifie themselues. Yet this I saie; he which hath lesse habilitie, if he vse diligence in this point, shal more preuaile [o], than another which is slothful, though perhaps otherwise he seeme virtuous [p].

Now there be two things, that make much to a mans amendment, namelie, to withdraw our selues violentlie from such things, wherevnto by our wicked nature we are inclined [q]; and to bend our selues wholie to the attaining of that good, which we stand in need of [r]. Also those things

[l] Matth. 19, vers. 21, &c. Marke. 10, vers. 21, &c. Luke. 18, vers. 22, &c.
[m] Ps. 27, 14. 2. Tim. 2, 1.
[n] 2. Pet. 2, 9.
[o] Matth. 19, vers. 27, &c. Luk. 18, 13.
[p] Matth. 19, vers. 20. Luk. 18, 11. 12. 21.
[q] Mat. 11, 12
[r] Psal. 37, 3. 4.

things are eſpecialie to be taken heed of, and auoided, which we commonlie miſlike, or condemne in other men [f].

f Matt. 7, 3 4. Roman. 2, verſe. 1, &c. 1. Cor. 11, 31.

Take profit of euerie thing. If thou heareſt, or ſeeſt examples of virtue, folowe them; if of wickednes, auoid them. As thou prieſt into other mens manners: ſo doo others into thine [t].

t Matt. 7, 4. 2.

Oh what a ioieful and comfortable thing is it, to ſee profeſſors of Chriſtianitie, folowers of Chriſtes doctrine [u]! Againe, what a lamentable, and greeuous thing is it, that ſuch as would be counted Goſpelers, liue looſelie, and contrarie to their calling!

u 1. Cor. 13, verſe. 3. 4. 1. Tim. 1, 5. 19.

How hurtful is it to alter the purpoſe of thy profeſſion, and to incline to thoſe things which are not commanded thee [x]!

x 1. Tim. 4, verſe. 1, &c. 1. Tim. 5, 13. Coloſ. 2, 20.

Remember thy profeſſion, and alwaies haue in mind Chriſt which was crucified [y]; when thou ſeeſt his life, be aſhamed of thy ſelfe, that haſt ſo long a while profeſſed Chriſtianitie, and yet ſo little, if anie whit, folowed the example of Chriſt [z].

y Gal. 6, 14. 1. Cor. 1, 23. z 1. Cor. 11, verſe. 1. 1. Pet. 2, 9. 21.

He which attentiuelie, and carefullie thinketh vpon the life & death of Ieſus, ſhal find ſufficiencie of al neceſſarie,

necessarie, and profitable things in the same; neither shal he need to seeke anie better thing without Iesus [a].

If Iesus crucified came into our minds, quicklie, and sufficientlie learned we should proove [b].

The delite of a Christian is in the Lawe of the Lord [c], and therein doth he exercise himselfe: but if he once waxe negligent, and luke-warme [d], then miseries come which oppresse him, and trobles that vexe him, because he is void of inward consolation, and forbidden to seeke any outward comfort [e].

And doubtles, he which passeth the bounds of Christes doctrine, is greatlie subiect to a greeuous destruction [f]; and he that loueth a loase, & secure life, is neuer in quiet [g]; for some thing euermore displeaseth him.

Rather folow the streight, and virtuous life [h] of the Apostles, and Disciples of Christ [i]; and in so dooing, doubt thou not, but that God of his wonted mercy wil giue thee strength to doo wel. This is the waie to be ful of hope, and strength; this is the way, euen the heauenlie waie so to proceed,

[a] Roman. 8, verse. 1, &c. Colos. 2, 12 13. 14.
[b] 1. Cor. 2, verse. 1, &c.
[c] Psal. 1, 2. 1. Iohn. 5, 2.
[d] Reu. 3, 15. 16.
[e] Esaie. 57, verse. 3, &c.
[f] Prou. 1, 24. 25. 26.
[g] Esa. 57, 20 21.
[h] Matt. 7, 13 14.
[i] 1. Cor. 11, 1. 1. Thess. 1, 6. 7. 1. Thess. 2. verse. 12. 2. Thess. 3, 9. Hebr. 13, 7.

ceed, that thou maiest despise al worldlie things [k].

And would to God we had no let, but that we might praise God euen with hart, and mouth [l], and keepe his commandements [m]! would to God we were quite rid from al worldlie busines, and did set our affections on heauenlie things [n]! For when man is come to that point, that he careth for no worldlie comfort [o], then beginneth he to tast the sweetenes of God; to take al things in good part, howsoeuer they fal out; to be neither ouer iocund in prosperitie, nor too pensiue in aduersitie [p]; but euermore confidentlie to hope in God [q], who is al in al [r], to whome nothing dieth, but al things liue, and continualie obeie at his becke [s].

Alwaies remember the end [t]; and thinke that time lost wil neuer come againe [u].

Without care, and diligence thou shalt neuer attaine to godlines [x]. If thou waxe faint, thou shalt euerie daie be worse & worse [y]: but go thou zealouslie forward [z], and thou shalt find both great peace, and pleasure in thy wel doing, both becaus God fauoreth thee, & thou fauorest virtue.

An

[k] Psa. 56, 4. vers. 10, & 11
[l] Psal. 34, 1. 2.
[m] Psa. 119, 5.
[n] Colos. 3, 2
[o] Psal. 86, 7. 8. Psal. 20, 7. Psal. 56, 11. Rom. 8, 38. 39.
[p] Psal. 30, 7. 8.
[q] Psa. 37, 3. 4.
[r] Ro. 11, 36. 1. Cor. 8, 6. 2. Cor. 12, 6. 1. Cor. 15, 28
[s] Psal. 104, 1.
[t] Sirac. 7, 36
[u] Eph. 5, 15. 16. Galat. 6, 10.
[x] Rom. 12, 6 2. Cor. 11, 23
[y] Luk. 9, 62. Iohn. 5, 14. 2. Pet. 2, 1. vers. 12, &c.
[z] Mat. 25, 10 ve. 21, & 22. 1. Pet. 3, 10. 11. Psal. 34, 12. 13.

[a] An earnest, and zelous man is prepared vnto al things [a] It is more paineful to resist vices, and perturbations of the mind, than to sweate againe with bodilie labor: and he which in time taketh no heede of smal sinnes, by little and little falleth into great offences [b].

Thou shalt euermore be merie at night, if thou hast behaued thy selfe godlie in the daie.

Watch for thy selfe [c]; stir vp, and admonish thy selfe; whatsoeuer becommeth of others, haue a regard to thy selfe [d]; For so doest thou profit, as thou offerest [e] violence vnto thy selfe.

[a] Rom. 8, 35 38. 39. Ephes. 6, 12.

[b] Iames. 1, verse. 13. 14.

[c] 1. Cor. 16, verse. 13.

[d] 1. Tim. 6, verse. 11. 12.

[e] Mat. 11, 12.

Thus endeth the first Booke.

The second Booke of *the Imitation of* Christ.

Chapter. 1.
Of the inward life of man.

[a] Luk. 17, 21

THe kingdome of God is within, saith Christ [a].

Turne thee vnto the Lord with al thine heart, hauing

[b] Psal. 4, 8. Psalme. 15, 1. Matt. 11, 29.

[c] Luke. 17, verse. 20. 21.

[d] Ro. 14, 17.

[e] Esai. 57, 21

[f] Ioh. 14, 23.

[g] Psa. 45, 13

forsake this wretched world, and thou shalt find rest for thy soule [b].

Learne to contemne outward things [c], and to addict thy selfe to spiritual; so shalt thou perceaue the kingdome of God to come into thee.

For the kingdome of God is righteousnes, and peace, and ioie in the holie Ghost [d], which the wicked enioie not [e].

Christ wil come vnto thee, & comfort thee [f], if thou make a fit resting place for him within thee. For al his glorie, and beautie is within [g]; there doth he gladlie abide.

With the inner man doth he oftentimes

tentimes walke; and reason sweetlie; and delite himselfe pleasantlie; and agree notablie; and familiarlie continue [h].

Go to now, ô faithful soule, prepare thine hart for this bridgroome [i], that he may come vnto thee, & dwel within thee. For thus he saith [k], If anie man loue me, he wil keepe my word, and my Father wil loue him, and we wil come vnto him, and wil dwel with him.

Wherefore keepe out others, and let Christ haue roome: if thou hast him, thou hast enough [l]. For he wil haue a care of thee, and so faithfullie ouersee al thine affaires, that to put anie confidence in man thou shalt not need [m].

For men quicklie are changed, and speedilie depart [n]: but Christ abideth for euer [o], and continueth by his vnto the end [p]. Neither set any great affiance on mortal and fraile man, albeit he be deere vnto thee, and may doo thee good [q]; and if sometime he gainesaie, and troble thee, be not ouer pensiue.

They which take thy part to daie, to morowe maie be thine enimies, & afterward thy frends: for they change manie-

[h] Prouer. 8, vers. 32, &c.
[i] Sal. song. 5 verse. 4. 2. Cor. 11, 2.
[k] Ioh. 14, 23
[l] Rom. 8, 17. Philip. 3, 8.
[m] Psa. 37, 3. 34. 39.
[n] Hebr. 13, 6.
[o] Psal. 62, 9. Psal. 39, 11. Psal. 116, 10. 11.
[p] Heb. 13, 8.
[q] Matt. 28, verse. 20. Psa. 118, 8. 9.

manie-times like the wind.

[z] 1. Pet. 5, 7. Psal. 43, 5. [f] Matth. 22, verse. 37. Mark. 12, 29. 30.

But put thy confidence in ỹ Lord [z], and see thou serue, and loue him [f]: he wil handle thy cause right wel, and set it in good order [t].

[t] Ps. 73, 24. [u] Heb. 13, 14 [x] Heb. 11, 13 vers. 14, &c. [y] Eph. 2, 19.

Here thou hast no continuing citie [u], & whereſoeuer thou goest, thou art a stranger, and pilgrime [x], neuer finding rest til thou art fast ioined vnto Christ [y].

[x] Phil. 3, 20. [a] 1. cor. 7, 31 [b] 1. Ioh. 2, 17. [b] Psa. 90, 5. vers. 6, &c. [c] 1. Iohn. 2, verse. 15. 16. [d] 1. Pet. 5, 7. [e] Psa. 55, 16. 17. Luke. 18, 1. Coloss. 4, 2. 1. Thess. 5, verse. 17. [f] 1. Pet. 2, vers. 21, &c. 1. Pet. 4, 13.

Why doest thou here gaze about, seing this is not the place of thine abode? In heauen should be thy conuersation [x], as for earthly things thou shouldest behold them onelie to see how they passe awaie [a], and thou with them [b]. So looke vpõ them, that thou loue them not [c], least thou perish being taken with vaine delight.

Cast thy cogitations vpon the most hie God [d]; & praie vnto Christ without ceassing [e].

If thou canst not meditate on deepe and heauenlie mysteries, rest thy self in the pains of Christ, and abide willinglie in his wounds [f]. Run thou zelouslie vnto those healthful wounds, and stripes of Christ, and thou shalt find a great comfort in aduersitie, yea thou shalt not set a rush by the reproches of men, but take al slanders

in

in good part [g].

Christ himselfe was despised of men in this world [h]; yea at a great extremitie his verie freends forsooke him, and fled [i]. Christ himselfe suffered, and was contemned [k]; and wilt thou complaine? Christ himselfe had aduersaries, and backbiters [l]; and wouldest thou haue no enimies, nor be il spoken of?

How shal thy patience be crowned, if thou sustaine no aduersitie [m]? And if thou wilt not be contraried in anie thing, how wilt thou be the freend of Christ [n]? But make thou an account to suffer tribulation both with Christ [o], and for Christ [p], if thou desire to reigne with Christ [q].

Oh haddest thou but once entered into the secrete closet of Iesus, and felt but euen a verie litle of the heat of his loue, thou wouldest not one lie make none account either of prosperitie, or aduersitie in this world [r], but also euen reioice when thou art defamed [s]! For the loue of Christ makes a man euen to despise himselfe [t].

I saie the true spiritual man, which is void of inordinate desires, and loueth Iesus vnfeinedlie, can both turne himselfe freelie vnto God, and

[g] 1 Pe. 2, 19. 20.
[h] 1. Pet. 3, 9. 14.
[i] Psal. 22, 6. Matt. 27, 31
[k] Iohn. 15, 18. 19. 20.
[l] Hebr. 12, 2. 3.
[m] Mat. 26, 56 70. 72.
[n] Esaie. 53, verse. 3 &c. Luke. 18, 32.
[o] 1. Pet. 2, 23 24.
[p] 2 Tim. 2, 3 4. 5.
[q] Ioh. 15, 13. 14. 20.
[r] Rom. 8, 17
[s] 1. Pet. 4, 14.
[t] 2. Tim. 2. verse. 11. 12. Luke. 5, 11. Luke. 9, 23. Acts. 5, 41. Roman. 8, vers. 35, &c. Philip. 3, 8.

rauished in spirit aboue himselfe,
[n] Phil 3,20. quietlie enioie him [n].

He, to whome al things seeme as they are in deed, not as they are esteemed in ye vaine opinion of man,
[x] Esa.54,13. is doubtles a wise man, and rather
Iohn.6, 65. taught of God [x], than of men.

He that hath learned to abide within, and to make smal account of
[y] 1.Tim.2,8. outward things; neither seeketh a place [y], nor expecteth leisure to exer-
[z] Galat.6,9. cise himselfe in godlines [z]. The in-
10. ward man can quicklie cal himselfe
1.Thes.3,10. home, inasmuch as he neuer is altogether abroad. Neither outward labor can let him, nor necessarie busines staie him for a time: but as euery thing falleth out, so doth he applie
[a] Rom.8,38 himselfe [a].
39.

He that is wel prepared, and reformed inwardlie, is nothing trobled with the wonderful, and peruerse be-
[b] Psal.56,4. hauiour of the world [b]. Looke how
1.Cor.4, 3. greatlie a man draweth busines vnto himselfe, so much is he hindered, and distracted.

Wert thou wel setled, & through-
[c] Rom.8,28. lie purged, al things would be for thy
[d] 1.Pet.2, 1. good, and profit [c]. But for that thou
2. art not plainlie dead vnto thy selfe [d],
3.
Coloss.3, 5. nor separated wholie from earthlie things,

things, manie things displease, and troble thee often-times.

Nothing doth so defile, and snarle the mind of man, as the impure desire of earthlie things [e].

[e] Titus.2,12

Wherefore if thou wilt despise the consolation which this world doth minister [f], thou shalt more easilie both behold celestial things, and inwardlie reioice.

[f] 1.Ioh.2,15.

Chap. 2.

Of patience, and humilitie, two virtues necessarie to be in a Christian.

CAre not greatlie who is on thy side, or against thee [a], but care to please God in al thy doings, and to haue a good conscience: so wil God defend thee right wel. And whom he defendeth, none can hurt [b].

[a] Psal.56,4. 2. Cor.1,12.

[b] Rom.8,31

If thou hast learned to hold thy peace, and to be patient [c], doubt thou not but God wil aid thee frō aboue. He knoweth when to deliuer thee [d]; therefore oughtest thou to commit thy selfe to his pleasure.

[c] Psa.27,14.

[d] 2.Pet.2,9.

It is God that aideth [e], and deliuereth man from shame, and rebuke

[e] Psa.121,2.

It is manie-times good, to bring vs more and more downe, to haue our vices knowen, and reprehended of others [f].

[f] Ps. 119, 67 71.

When a man humbleth himselfe for his offenses, he easilie pacifieth such as are offended, and with smal adoo commeth into fauor againe.

The humbled man doth GOD protect, and saue [g]; to the humble he humbleth himselfe, yea the humble hath manie things at his hands [h]; the humble he exalteth vnto glorie [i]; and to the humble he both reuealeth his secrets [k], and offereth himselfe. [l]. The humble man, be he neuer so much iniuried, or backbited, is alwaies quiet in mind: becauſe he truſteth in God, not on the world [m].

[g] Psa. 34, 18.
[h] Iam. 4, 6.
[i] 1. Pet. 5, 6. Prou. 22, 4.
[k] Luk. 10, 21.
[l] Esai. 66, 2.
[m] Psa. 23, 4.

Thinke not to come forward in religion anie whit, vnles thou thinke thy selfe inferior vnto al [n].

[n] Iames. 4, 6

Chap. 3.

That we ought to be at peace both with our selues, and with al men.

BE first of al at peace with thy selfe [a]: and then shalt thou pacifie others [b].

[a] Psa. 51, 12. 13.
[b] Matt. 5, 9.

A quiet man doth more

more good, than a learned.

The contentious construeth a good thing on the il part, and harkeneth vnto euil [c]: but a good, and quiet man turneth al things to the best [d]. The quiet man conceaueth sinisterlie of no man [e]: but the vnquiet, and suspicious, wil neither be quiet himselfe, nor suffer others to be at rest; he both speaketh that manie times which he ought not, and doth not that which he should; he considereth what is another mans dutie, and neglecteth his owne [f].

Wherefore doo first thine owne dutie: and then looke that another man doo his [g].

Thou hast the tricke how to color, and excuse thine owne deeds [h] yet wilt thou not alow the excuses of another. But reason would, thou shouldest excuse another, and accuse thy selfe [i]. If thou wouldest be borne withal, beare thou with another: and see how far thou art as yet from true patience, and charitie, which fretteth and is offended with none but with it selfe [k].

To dwel with good, and quiet men it is no hard matter, for al men naturalie doo like therof, and euerie man

[c] Prou. 17, 4
[d] Pro. 15, 18.
[e] 1. Cor. 13, verse. 5.
[f] Ioh. 21, 21. 22.
[g] Matt. 7, 5.
[h] Rom. 2, 1. 3.
[i] Pro. 10, 12. Prou 17, 9. 1. Pet. 4, 8.
[k] 1. Cor. 13, verse. 4. 5. 6. 7.

desireth quietnes, and loue such a-
[l] Mat. 5, 46. gaine as loue them [l]. But to liue qui-
47. etlie with crabbed and froward fe-
lowes, with enimies, and il conditio-
ned men, is doubtles the part of a
man in deed deseruing commenda-
[m] Mat. 5, 44 tion [m].
45. Some are at peace both with them-
[n] Roma. 12, selues, and with others [n]: Some wil
vers. 18, &c. neither be quiet themselues, nor suf-
[o] Prou. 6, 19 fer others [o]; these are il to them-
Rom. 3, 17. selues, but woorse to others. Againe,
[p] Pro. 3, 30. some both keepe themselues in cha-
ritie [p], and studie to bring others vn-
[q] Matt. 5, 9. to concord [q].

And yet al the peace which wee
[r] Luk. 21, 19. haue in this miserable life, doth ra-
ther consist in patient suffering [r],
than in not feeling aduersitie.

The more a man knoweth how to
suffer miseries, the more quietnes
[s] Matt. 5, 38 doth he enioie: and such a man
39. is a victorious conqueror of
[t] Rom. 8, 37 himselfe [s]; a Lord of the
[u] Ioh. 15, 13. world [t]; a freend of
14. Christ [u]; and an
[x] Rom. 8, 17 heire of hea-
32. uen [x].
Matth. 5, 10.

Of

Chap. 4.

Of purenes in mind, and plainenes in meaning.

MAn is carried ouer earthlie things with two wings, to wit with plainenes [a], and purenes [b]. Plainenes is of meaning, purenes is of the mind; that mindeth God, this apprehendeth, and taſteth what he is [c].

No good action ſhal hinder thee, if thy mind be free from al inordinate affections [d].

If thou onelie ſeeke, and mind to pleaſe God, & to profit others, thou ſhalt enioie the freedome of mind [e].

Were thy mind vpright, the whole world were nought vnto thee but euen a glaſſe to frame thy life, and a booke of godlie inſtructions [f]. For nothing is there ſo ſmal, & vile, but it repreſenteth the goodnes of God [g].

And if thy mind were good, and pure, thou ſhouldeſt eaſilie behold, and wel perceaue al things [h].

For a pure mind penetrateth both into heauen [i], and hel: & as a mans mind is, ſo doth he iudge of things [k].

If there be any ioie, the man which

[a] Mat.6,16.
[b] Mat.6,22. 2.Cor.1,12.
[c] Matt.5,8. Pſalm.24,4.
[d] Mat.6,22. 23.
[e] Pſal.1,2. 3.
Pſal.27,14.
[f] Rom.1,19. 20.
[g] Pſal.8,2. Pſalm.19,1. 2.
[h] Mat.6,22.
[i] Matt.5,8.
[k] Mat.6,23.

l Psal. 51, 10. hath a pure heart doth enioie the
6. same [l]: and if there be anie sorowe,
and miserie, he hath it which hath a
m Esa. 57, 20 21. guiltie conscience [m].
Esai. 48, 22. As fire taketh awaie the rust from
iron, and maketh it bright: so doth
n Deu. 4, 29. repentance wipe awaie wickednes, &
30. maketh of a sinner a new man [n].
31. A man that is but warme in godli-
nes, flieth euen the least paines, and
o Pro. 19, 15 seeketh outward comfort [o]; but
24 would he once earnestlie begin to
subdue himselfe, and stoutlie take the
readie waie to a virtuous life, doubt-
les those things which at the first he
p Matth. 11, verse. 29. counted greeuous, wil seeme light,
30. and easie [p].

Chap. 5.

Of the consideration of a mans selfe.

a Prou. 3, 5. Luk. 18, 11. 2. Cor. 1, 9. WE ought not ouer-
much to trust to our
selues [a]: for manie-
times wee lacke both
grace, and wil.

Smal is the iudgement which we
b Iohn. 1, 9. haue [b], and that also we maie easilie
c Matt. 25, 8 forgo by negligence [c].

And yet, so blind are we, manie-
times we perceaue not so much: and
manie-

manie-times when we ſinne, we excuſe our wickednes; yea, & through a blinde affection, ſuppoſe it to be zeale, which is woorſt of al [d]. [d] 1. Cor. 2, 14.

We reprehend others for ſmal things: and ouerpaſſe great offenſes in our ſelues [e]. We can quicklie ſee when we are iniuried, and wil not eaſilie put vp wrong: but how we iniurie others our ſelues we neuer cal into mind. [e] Matt. 7, 4.

Aſſuredlie would a man rightlie, and wiſelie conſider his owne doings [f], he ſhould find no cauſe why to condemne another. [f] Matth. 18, verſe. 32, 33. Luke. 7, 37, 38, 39.

The godlie man hath a greater care of himſelfe, than of anie thing beſide: and he which looketh to himſelfe diligentlie, wil ſpeake but litle of another.

Looke not to prooue godlie, and religious, vnles thou bridle thy tong from talking of others, and haue a through inſight into thy ſelfe [g]. [g] 1. Cor. 13, verſe. 28, 31.

If thou giue thy mind wholie to know thy ſelfe, and to doo the wil of God, no outward thing ſhal mooue, or trouble thee [h]. [h] 2. Cor. 13, 5. Phil. 3, 7, 8. 2. Cor. 4, 16.

Where art thou while thou art not with thy ſelfe? or when thou haſt ouerpaſt al things, what art thou the

[i] Mat. 16, 26. Mark. 8, 36. Luke. 9, 25. Ioh. 12, 25. [k] Mat. 6, 25. Luk. 12, 22. Philip. 4, 6. [l] 1. Tim. 6, 8. 9. 10. 2. Pet. 5, 7.

better, if thou neglect thy ſelfe [i]? Thou muſt of neceſſitie neglect al other things, and thinke hereof, if thou mind to attaine vnto peace, and quietnes: yea, thou ſhalt mightilie increaſe, if thou caſt of worldlie cares [k]; & contrariewiſe as greatlie decreaſe, if thou make anie account of earthlie things [l].

[m] 1. Ioh. 2, verſe. 15. 16. 17. 2. Ioh. 4, 21. [n] 2. Cor. 7, verſe. 30. 31. 2. Iohn. 2, 15. 17. [o] Phili. 3, 7. 8. [p] 1. Tim. 1, verſe. 17. [q] Iob. 11, 7. [r] 1. Kings. 8, verſe. 27. [ſ] 1. Ioh 4, 16. Sirach. 1, 11. 12. [t] 2. Cor. 1, 12

Count nothing woonderful, nothing excellent, nothing grateful, nothing acceptable, but either God, or ỹ which is of God [m]: as for worldlie pleaſure deeme it but vaine [n].

The ſoule which loueth God, in reſpect of GOD, contemneth al things [o]. God alone which is eternal [p], infinite [q], and incomprehenſible [r], is the comfort of the ſoule, and the true ioie of hart [ſ].

Chap. 6.

The ioie of a good conſcience.

[t] Prou. 15, verſe. 15.

THe glorie of a good man conſiſteth in the teſtimonie of a good conſcience [t]. If thy conſcience be good, thou haſt continual ioie [b]. A man that hath a good conſcience endu-

endureth much [c], yea, reioiceth in aduersitie [d]: but a wicked man is euermore timorous [e], and vnquiet [f].

Sweete wilbe thy sleepe, if thy conscience accuse thee not [g].

Reioice not, but in wel dooing [h].

Wicked men at no time reioice in deed, neither feele the peace of a godlie mind: for, as saith the Lord [i], There is no peace vnto the wicked. And though they saie they liue in peace, & can neuer be molested with aduersitie, nor iniuried by man; beleeue them not. For suddenlie shal the heauie displeasure of God so fal vpon them [k], that both their dooings shal come to naught, and themselues vterlie consume awaie.

For a godlie man to reioice in tribulation is no hard thing [l]: and so to reioice, is to reioice of Gods fatherlie care.

Vaine is the praise which is either ascribed, or receiued of men [m]. The praise of the righteous is in their conscience [n], not in the tong of men. The righteous reioice of GOD, in God [o], and in the truth [p].

He that seeketh for true, and eternal glorie, contemneth worldlie praise [q]: but he that either coueteth, or

[c] Roman. 8, verse. 35, &c.
[d] Iames. 1, verse. 2, &c.
[e] Gen. 3, 8.
[f] Gen. 4, 5. 6.
Esai. 57, 20. 21.
[g] Psal. 3, 5.
[h] 1. Cor. 13, 6
[i] Esa. 48, 22. Esai. 57, 21.
[k] Rom. 7, 28. Rom. 2, 8. 9. 1. Thess. 5, 3.
[l] Rom. 5, 2. 3. 2. Co. 12, 10. Galat. 6, 14. Iames. 1, 2.
[m] Ioh. 5, 41. 44. Iohn. 12, 43.
[n] 2. Co. 1, 12
[o] Psal. 90, 2. 14. Ierem. 9, 24. 1. Cor. 1, 31. 2. Cor. 10, 17.
[p] 1. Cor. 13, verse. 6.
[q] Ioh. 8, 54. Galat. 6, 14.

or doth not contemne temporal, he
[q] Ioh. 12, 43. doubtles waieth but little celestial glorie [q].

Great quietnes hath he that careth
[r] 1. Cor. 4, 3. neither for praise, nor dispraise [r]. And he is wel content and quiet whatsoeuer his condition be, which hath a
[s] 2. Cor. 1, 12. cleere conscience [s].

If thou beest praised, thou art not the better; nor the worser, if thou art dispraised: what thou art, thou art;
[t] 1. Sam. 16, verse. 7. and greater thou art not, than God accounteth thee to be [t].

Consider what thou art within, and
[x] 2. Cor. 4, 3. waie not what thou art thought to be abroad [x].

Man beholdeth the countenance,
[y] 1. Chr. 28, verse. 9. Psalme. 7, 9. Iere. 11, 20. but God the hart [y]: and man iudgeth of the deeds, but God of the mind, and intent.

Iere. 17, 10. Euermore to doo wel, and to count
Iere. 20, 12. baselie of a mans owne selfe [z], is a
Rom. 8, 27. singular token of a modest mind. So
[z] Roma. 12, verse. 10. is it an argument of rare integritie, and faith, to contemne the comfort of worldlie things.

He that seeketh no record elsewhere
[a] Ioh. 5, 34 41. [a], hath doubtles wholie addicted himselfe to the seruice of God.
[b] 2. Cor. 10, verse. 18. For he that praiseth himselfe, saith Paule [b], is not alowed, but he whom the

the Lord praiseth.

To deale with God in mind [c], and neuer to be moued outwardlie with anie perturbation, is the propertie of him that is a spiritual man.

[c] Psal.16,7. 8. 9. Acts. 2, 26. 46. 47.

Chap. 7.

That our Sauior Christ is to be loued aboue al things.

BLessed is he which knoweth what it is to loue Iesus, and for his cause to contemne al things [a].

For loues sake euen the beloued must be left: in asmuch as Iesus wilbe loued aboue al things [b].

[a] Mar.8,34. 35. Luke.9, 23. 24.

[b] Matth.10, verse. 37. Luk.14, 26.

The loue of earthlie things is deceiptful, and fraile: but the loue of Iesus doth endure, and continue. He which loueth worldlie things, shal perish therewithal [c]: but he that embraceth Iesus abideth euer [d].

[c] 1.Ioh.2,17. [d] Ioh. 3,16.

Loue him, & reteine his good wil, which when al things vade awaie, wil neuer forsake thee [e], nor suffer thee to perish [f].

[e] Mat.28,20 Iohn.14,26. [f] Iohn.6,37 38. 39. 40.

Wil thou, nil thou, one daie thou must leaue this world [g]: and therefore sticke to Christ both in life, and death,

[g] Iob 14, 5. Psalm.39,5.

death [h], commit thee vnto him which alone can helpe thee when al things faile.

[h] Rom. 14, verse. 8, &c. Phil. 1, 21. Reue. 14, 13.

This thy freend is of that nature, that he wil onelie be loued, he alone claimeth thy mind for himselfe, and he alone wil sit there like a King in his throne.

Therefore haue thou no felowship with earthlie things [i], and Iesus gladlie wil abide with thee.

[i] Luk. 9, 24. Luke. 19, 8. 9.

Thou shalt find that wel nigh lost, whatsoeuer is spent vpon anie besides Iesus.

Neither trust, nor staie vpon a wauering reed [k]. For al flesh is grasse, and al the grace thereof is as the floure of the field [l].

[k] 2. King. 18, verse. 21. Esaie. 36, 6. [l] Esai. 40, 6.

If thou trust in man [m] thou shalt easilie be deceaued: yea, if thou seeke comfort, and profit by anie other thing, thou shalt sustain great losse [n].

[m] Iere. 17, 5. [n] Phil. 3, 7.

If thou seeke Iesus in al things, thou shalt find Iesus; but if thou seeke thy selfe, thou shalt find thy selfe, but to thy damnation [o].

[o] Matth. 10, verse. 37, &c. Matth. 16, verse. 24, &c. Iohn. 12, 25.

For whosoeuer seeketh not Iesus, doth more hurt himselfe, than al the world againe, and his enimies besides can doo.

Of

Chap. 8.
Of the familiaritie with Iesus.

WHile Iesus is present all things go wel, and seeme comfortable: but when he is absent, nothing is sweet [a]. If Iesus speake not in the mind of man, little good can worldlie comfort doo him: but speake he but a word, and great ioie shal he feele [b]. So Marie Magdalene arose quicklie from the place where she wept [c] as soone as she heard by Martha that the master was come, and called for hir. Happie is the houre wherein Iesus calleth from teares vnto the ioie of the spirit [d].

[a] Iohn.16,6

[b] Ioh.16,22

[c] Ioh.11,29. 28.

[d] Ioh.16,22

How hard, and drie art thou without Iesus [e]? How vaine, and foolish if thou desire anie thing without Iesus? Greater shalbe thy losse if thou doo so, than if thou shouldest leese the whole world [f]. For what can the world doo without Iesus [g]?

[e] Ioh.15,6.

[f] Philip.3,8 1.Ioh.2,17.

[g] Matt.16,26. Mat.28,18 Iohn.17,2.

To be without Iesus is a bitter death: but to abide with him, is euen a pleasant life [h].

[h] Psal.27,1. Iohn.14,6.

If Christ be with thee, what enimie

The ſecond booke

i Rom. 8, 31. 38. 39. mie can hurt [i]?

He which findeth Ieſus, findeth a good treaſure, or rather the cheefeſt

Iohn. 10, 28. k Coloſ. 2, 2. 3. felicitie [k]: he which leeſeth Ieſus, leeſeth too much. What ſaid I, too much? He leeſeth more, than if he

l Mar. 8, 36. loſt the whole world [l].

He that liueth without Ieſus, is

m Matth. 19, verſ. 1, &c. moſt miſerable [m]: but he whom Ieſus

n Ioh. 17, 2. 3. fauoreth, is for riches moſt welthie [n].

To liue with Ieſus, is great cun-

o Ioh. 8, 31. ning; and to know how to keepe him is moſt ſingular wiſedome [o].

p Matth. 11, verſe. 29. Be thou meeke, and lowlie [p], and

q Iohn. 14, verſ. 15, &c. Ieſus wil come to thee. Yea, be thou godlie, and quiet, and Ieſus wil abide with thee [q].

r Galat. 4, 9. Coloſ. 2, 20. But turne thou once vntò outward things [r], and thou dooeſt make him forſake thee, and ſo leeſe his fauor.

s Ioh. 6, 68. Hebr. 6, 4. 5. 6. And if he once forſake thee, vnto whome wilt thou flie [s]? or what freends wilt thou find?

Without a freend thou canſt not long liue: and if Ieſus be not thy freend before al others, thou ſhalt

t Sal ſong. 5 verſe. 6. mourne without meaſure, when he once doth leaue thee [t]. And therfore

u Iere. 9, 23. 24. Ierem. 17, 5. Galat. 6, 14. thou dooeſt fooliſhlie, if thou either truſt, or reioice in anie beſides him [u].

Better were it to haue the whole world

world against thee, than Christ Iesus alone [x].

Wherefore before al things which thou loueſt, loue Iesus beſt [y]: loue others for Iesus ſake, but loue Iesus for his owne.

He alone muſt ſingularlie be loued, becauſe he alone is the good and faithful freend [z]. For him, and in him thou muſt loue both freend, and foe [a]; and praie him, that al men [b] maie knowe, and loue him.

Neuer couet thou anie ſingular praiſe, or loue [c]; for that belongeth vnto God, who hath none equal [d]. Neither wiſh to haue anie bodie addicted vnto thee [e], nor doo thou inordinatelie loue anie man [f]: but let Iesus be in thee, and in al good men [g].

Haue thou a pure mind [h], void from al hinderance of worldlie things [i]. For thou muſt be pure, and bring an vpright mind vnto Iesus, if thou wilt behold, and ſee howſweet the Lord is [k].

And doubtles thou ſhalt neuer come to that point, vnles God preuent thee, and drawe thee [l], whereby thou maieſt reiect, and renounce al things, & be coopled to him alone [m]. For if thou be in Gods fauor, nothing

[x] Rom. 8, 31 38. 39.
[y] Matt. 10, verſe. 37. Luk. 14, 26.
[z] Iohn. 15, verſ. 13, &c.
1. Iohn 3, 16.
1. Iohn. 4, 10. 19.
[a] Matth. 5, verſ. 43, &c.
[b] 1. Tim. 2, 1.
[c] Iere. 9, 23. Dan. 4, 34.
[d] Dan. 3, 29.
[e] 1. Cor. 3, 3. verſ. 4, &c.
[f] 1. Cor. 7, verſe. 23.
[g] Gal. 1, 10.
[h] Matt. 5, 8.
[i] Iam. 1, 21.
[k] Matt. 5, 8. Pſal. 34, 8. Pſalm. 24, 4.
[l] Ioh. 6, 44.
[m] Luk. 5, 11.

is

[n] Marke. 9, verse. 23. Philip. 4, 13. [o] Ps. 104, 29 is ther, which thou canst not doo [n]: but if that be gone, thou art poore, and feeble, & left as it were to the whip [o].

[p] Iames. 1, verse. 2, &c. 12. Now if thou feele the want thereof, thou oughtest not to cast downe thy selfe, or despaire [p], but patientlie abide the good pleasure of God, and beare al chances to the praise of [q] 1. Pet. 1, 6. 7. Christ Iesus [q]. For sommer followeth winter; & after night daie comes; [r] Tob. 3, 22. and faire weather after stormes [r].

Chap. 9.

Of the want of comfort.

[a] Psa 94, 19. IT is none harde thing too contemne worldly comfort, while thou feelest heauenlie [a]: but to lacke both worldlie, and heauenlie consolation [b], and willinglie to beare the banishment of the mind for the glorie of God; and neither to seeke thy selfe in anie thing, nor to respect desert, is doubtles a great matter, or rather the greatest of al.

[b] Matt. 27, verse. 46.

[c] Psa. 94, 19. For what great thing is it to be merie, and godly, while God fauoreth [c]? who doth not wish to see that houre?

He rideth cheerefullie, whom the grace

grace of God carrieth: and what marvel, if he feele no burden, which is borne of the almightie [d] and led by the best guide?

[d] Esa. 10, 20. Mat. 11, 28.

Greatlie doo we delite our selues with some one thing of this world or other, and hardlie can man forsake himselfe altogether [e]; therfore mightilie, and a long whi'e must he striue, before he can learne to subdue himselfe, and drawe al his senses vnder the obedience of God.

[e] Matth. 19, vers. 22, &c. Luke. 9, 23. Luk. 18, 22.

As long as man dependeth on himself he wil easilie slide vnto worldlie delites: but the vnfained louer of Christ, and earnest follower of virtue, neither inclineth vnto those comforts, nor seeketh such delight of senses, but rather vehement exercises, and sore labors for the loue of Christ [f].

[f] Luk. 9, 23. 24. 2. Corin. 4, verse. 8, &c. Galat. 6, 14.

Therefore if at anie time spiritual comfort be giuen thee from aboue, receaue the same with thankes-giuing, and think that it is Gods gift [g], not that thou doest deserue it, and be not puft vp therewithal [h].

[g] 1. Cor. 4, 7 [h] Coloss. 2, verse. 18.

Be not high minded, or proud because of thy gift [i], but so much the more humble rather, and in al thy doings circumspect, and feareful.

[i] Roma. 11, verse. 20.

For

For the time of comfort wil passe awaie, and tentation wil folowe.

And though thy consolation be gone, despaire not out of hand, but
k Rom. 5, 3. looke for helpe from aboue, and that
Rom. 15, 4. with modestie, and patience k. For
Iames. 1, 2. GOD is able to endue thee with a
3. more ample benefit, & consolation l.
l 2. Corin. 1, Neither is this a new thing, and
verse. 3, &c. strange to such as tread in the paths
m Psal. 94, of godlines m. For men of greatest
verse. 1, &c. holines, and the old Prophets haue
2. Cor. 7, 4. tasted such alteration manie times n.
5. And therefore said one vpholden
Acts. 14, 19. by the power of God, on this wise o,
n Psa. 34, 19. In my prosperitie I said, I shal neuer
o Psal. 30, 6. be moued.

But what happened vnto him when that was taken awaie, he ioineth af-
7. terward in these words: But thou diddest hide thy face, and I was troubled.

Yet for al that he despaired not, but so much the more earnestlie praied
8. vnto God, saieng: Then I cried vnto thee, ô Lord, and praied to my Lord.

At the last, he obteined the end of his praier, and confesseth that he was
9. heard, when he said: O Lord my God, I cried vnto thee, and thou hast
11. restored me. But wherein? Thou hast turned

turned my mourning into ioie, thou haſt looſed my ſacke, and girded me with gladnes.

Now if theſe things haue happened to men of ſuch woonderful holi-nes, we miſerable and poore ſoules ſhould not deſpaire [p] though we be ſometime in cold, and ſometime in heate, aſmuch as the ſpirit goeth, and commeth at his pleaſure [q]. Therefore ſaith Iob [r]: Thou dooeſt ſo magnifie him, that thou ſetteſt thine hart vpon him; and dooeſt viſit him euerie morning, and trieſt him euerie moment.

So then in what thing ſhould I hope, or to whom ſhould I truſt, but onelie to the infinite, and heauenlie mercie of almightie God [s]?

For be it that I haue about me good, and godlie brethren, and faithful freends, and holie bookes, and pleaſant ſpeech, and ſweet muſicke; yet little doth al this helpe, little doth it comfort, if, being forſaken of God [t], I am left to my ſelfe. At that time the beſt remedie is patience [u], and the denieng of my ſelfe [x] according to the wil of God.

For my part I neuer yet found man ſo religious, that hath not felt ſometime the lack of Gods aſſiſtance, and

[p] Rom. 15, 4 Reuel. 3, 19.
[q] Iohn. 3, 8.
[r] Iob. 7, 17. 18.
[s] Pſal. 5, 11. 12.
Pſal. 20, 7. Pſal. 28, 7. Pſal. 56, 11. Pſalm. 146, verſe. 5, &c.
[t] Pſ. 119, 50. 92.
[u] 2. Cor. 1, 3. 4
[x] Luk. 21, 19 Luk. 9, 23.

and at sometime bin cooler in zeale than at others: neither hath anie godlie man bin so carried aloft, and illuminated, but either sooner, or later, or at one time or other he hath bin tempted [y].

He is not worthie to behold God in deepe contemplation, who hath felt no miserie for Gods sake [z]. For commonlie the tentation that goeth afore, is a signe of cõsolation to come afterward [a]. And they, which are tried with tentation, are promised the ioies of heauen [b]. To him that ouercommeth, saith the spirit [c], will I giue to eate of the tree of life.

Furthermore God sendeth his cõfort, that man maie be the stronger to beare aduersitie [d]. And tentation foloweth, that he waxe not proud of his gift [e].

Satan sleepeth not [f], and the flesh is not yet dead [g]: therefore at al times prepare thy selfe vnto battel [h]: for on euerie side thou hast trobleſome enimies [i].

[y] Roman. 7, vers. 14, &c. 2. Cor. 12, 7. Galat. 5, 17. Iames. 1, 2.
[z] Iob. 5, 17. Matth. 5, 10. Iames. 1, 12.
[a] Psa. 94, 12. 13. 2. Cor. 1, 7.
[b] Iam. 1, 12. Matth. 5, 10.
[c] Reue. 2, 7.
[d] Rom. 5, 2. 3. Iames. 1, 3. 4.
[e] 2. Cor. 12, verse. 7.
[f] 1. Pet. 5, 8.
[g] Ro. 7, 23. Rom. 8, 5. Galathi. 5, vers. 16, &c.
[h] 1. Tim. 6, verse. 12. 2. Tim. 2, 3. 2. Tim. 4, 5.
[i] Psal. 91, 7.

of

Chap. 10.
Of thankefulnes vnto God for his benefits.

WHat seekest thou for quietnes, seing thou art borne vnto labor [a]? Giue thy selfe to patience [b], rather than to pleasure; and to beare the crosse, than to delectation [c].

For what worldling is there which would not willinglie enioie spiritual comfort, if he might at al times? as that which surpasseth al the ioies of the world, & pleasures of the flesh [d]. For al worldlie delights are either vaine, or vile [e]: but the ioies of the spirit are onelie sweet, onelie honest, springing of virtue, and powred into pure minds of God himselfe [f].

But these heauenlie consolations are of that nature, that no man can keepe them at his pleasure; forasmuch as tentation ceasseth not anie long time [g].

Two things are great enimies to this heauenlie ioie, false freedome of the mind [h], and too much confidence in our selues [i].

God

[a] Gen. 3, 19. Iob. 5, 7.
[b] Luke. 21, verse. 19.
[c] Eccl. 7, 4.
[d] Ioh. 16, 22. Philip. 4, 7.
[e] 2. Pet. 2, verse. 13, &c.
[f] Roma. 14, verse. 17. Rom. 15, 13. 32.
[g] Iohn. 1, 4. Luke. 4, verse. 2, &c. 2. Cor. 12, 7.
[h] Esai. 66, 3.
[i] Ierem. 17, verse. 5, &c.

God doth wel, which beſtoweth on man the benefit of his comfort; but man doth il, which doth not with thankeſgiuing [k] acknowledge God to be the giuer of the ſame [l].

[k] 1. Theſ. 5, verſe. 18.
[l] 1. Cor. 4, 7. Iames. 1, 17.

Hence it is that God powreth not his benefits vpon vs; euen becauſe we are vngrateful, and ſend not al things backe vnto the ſpring of the fountaine [m].

[m] 1. Cor. 12, verſe 6, &c. Hebr. 2, 6.

He which giueth thanks, beggeth a new benefit: and that is commonlie taken from the proudlie vngrateful [n], which is beſtowed vpon the modeſtlie thankful.

[n] Matth. 18, verſ. 32, &c. Matt. 25, 28

I like not that comfort which taketh from me al ſorowe for ſin [o]: neither deſire I that knowledge that makes me forget my ſelfe [p].

[o] Luk. 6, 24. 25. 26.
[p] 1. Cor. 8, 1.

For al that is hie, is not holie; neither is euerie deſire pure; nor al that is ſweet, wholeſome; nor euerie thing that liketh man, pleaſeth God [q].

[q] Luk. 16, 13

But thoſe benefits are welcome vnto me, which make me humbler than I was before [r]; and readier to forſake my ſelfe [s].

[r] Luk. 9, 48. Rom. 11, 20.
[s] 1. Corin. 3, verſ. 18, &c.

He whom God hath ſchooled both by proſperitie, and aduerſitie, wil arrogate nothing vnto himſelfe [t]: but confeſſe

[t] Luk. 9, 23. 2 Cor. 4, 7.

confesse rather his nakednes, and miserie [t].

Giue vnto GOD that which is Gods, and ascribe vnto thy selfe, that which is thine: that is, giue GOD thanks for his benefits [u], and ascribe sinne to thy selfe [x], and for sin thinke thou deseruest punishment [y].

Take the lowest roome, and the hiest shal be giuen thee [z]: for without the lowest, there cannot be highest.

Those whome God accounteth chefest for holines, they esteeme themselues for vilest: and the more glorious they are, ỹ more humblie they behaue themselues; being ful of celestial truth and glorie [a], not of vaine glorie desirous.

They which depend vpon God, neuer waxe insolent; and they, which ascribe vnto God whatsoeuer good thing they haue, receiue not praise one of another [b], but seeke it of God, whome they wish might be extolled aboue al things, both of themselues, and of al other holie men; and to him-ward alwaies they tend [c].

Wherefore be thankful in smal things, so shalt thou be meete to attaine greater [d].

[t] Iob. 1, 21. Eccles. 5, 14. 1. Tim. 6, 7.
[u] 1. Thess. 5, verse. 18.
[x] Dan. 9, 5. 8.
[y] Deut. 28, verse. 15. 16, &c.
[z] Prou. 25, 6 7. Luke. 14, 8. 9. 10. Mat. 23, 12.
[a] 1. Cor. 1, 31
[b] Ioh. 5, 44.
[c] Psal. 34, 3. 9. 11. 1. Thess. 5, 11. 14. 15.
[d] Matth. 25, verse. 21. 23.

G. 1. Albeit

Albeit account euen the leaſt, and vileſt gifts, for glorious and greateſt. For if you reſpect the maieſtie of
[d] Iam. 1, 17. the giuer [d]; no reward or gift ought to ſeeme vile, or little.

For that is no ſmal gift, which the moſt hie God giueth, whatſoeuer it be: yea if he giue thee ſtripes, and correction, thou oughteſt to receaue it in good worth, inaſmuch as it maketh alwaies to our welfare, whatſoeuer he ſendeth or ſuffereth to come vnto vs.

He that would keepe the fauor of God, let him both be thankeful for
[f] Coloſſ. 3, verſe. 17. benefits giuen [f], and patient if they
[g] Colo. 1, 11. be taken awaie [g]; that they may come againe, let him praie: and leaſt he loſe them when they are come, let him be wiſe, and humble.

Chap. 11.

The ſmal number that loue Chriſt vnfeinedlie.

CHriſt hath now a-
[a] Luk. 9, 59. Luk. 18, 18. Matt. 19, 16. 22. daies manie that loue his heauenlie kingdome [a], but few that wil beare his croſſe: manie that deſire comfort, but few aduer-

aduersitie [b]: manie partakers of his meate [c], but few of his continencie. Al men would reioice with Christ [d], but few sustain aduersitie with him [e]. Manie folowe Iesus euen to the breaking of bread [f]; but few to drinke of his cup [g]: Manie honor him for his miracles [h]; but few folowe the shame of his crosse [i]: Manie loue him, while prosperitie doeth last [k]; and manie praise, yea & thanke him while they receaue anie comfort at his hands [l]: but if he but hide himselfe, and forsake them for a while, they fal either to bitter complaining, or to vtter despaire.

But they which loue Iesus, not for anie pleasure that they looke to find, but for Iesus sake, they as wel in miserie, and sorowe, as in prosperitie commend him [m], and thanke him euermore: which they wil alwaies doo, albeit he should neuer giue them anie comfort at al. Such is the force of the vnfeined loue of Christ, it seeketh neither outward profit, nor it selfe [n].

So that as manie as seeke alwaies for pleasure, maie rightlie be termed hirelings [o]: and such as hunt after profit and lucre [p], loue themselues,

[b] Mat 7, 13. 14.
[c] Iohn. 6, 26 27.
[d] Matth. 20, verse. 20, &c.
[e] Matth. 26, verse. 56. Mar. 14, 50.
[f] Iohn. 6, 26.
[g] Luke. 22, verse. 54.
[h] Mar. 7, 37.
[i] Gala. 3, 13.
[k] Mark. 10, verse. 37. 38.
[l] Iohn. 6, 14. 15.
[m] Mar. 5, 10. 11. 12. Acts. 5, 41. Rom. 5, 3. Rom. 12, 12.
[n] 1. cor. 13, 5
[o] Ioh. 10, 12 13.
[p] Matth. 10, verse. 37, &c. Iohn. 12, 4. 5. 6.

more than Christ out of doubt. How
q Mat.10, 8. manie wil serue Christ freelie with-
r Luk.18,28 Matt.19,27. out gaine q? Or who is so spiritual that wil forsake al r? I saie, who can
s Matt. 5, 3. find him that is trulie poore in spirit s, & bare from al worldlie things? that pretious felow may be sought the whole world ouer.

If a man feede the poore with al
t 1.Cor. 13. verse. 3. his goodes t, he hath yet done nothing; and if he chastise himselfe with sorowe for his sins, it is yet too little;
2. and though he knew al secrets, and al knowledge, he is yet far from the marke; yea, were he most singularlie
3. virtuous, and could burne for religion, yet lacks he something, euen
u Luke. 10, verse. 42. one thing which is needful u. And
x Luk. 5, 11. Luke 9, 23. what is that? Euen that, when he hath forsaken al things, he forsake him-
y Matth.10, verse. 37. 38, &c. selfe x; and going wholie out of himselfe, reteine no peece of selfe, or priuate loue within him y.

When he hath done, which he knowes should be done, let him think that nothing he hath done; neither let him glorie in that he maie be great, but confesse rather that he is an vnprofitable seruant, euen as the
z Luke. 17, verse. 10. truth it selfe doth saie z: When yee haue done al things, which are commanded

manded you, ſaie; We are vnprofitable ſeruants: we haue done but that which was our dutie to doo.

Then at length wil he find himſelfe needie, and naked in ſpirit [a], & maie ſaie with that Prophet [b], I am poore and needie. And yet notwithſtanding none is richer, none freer, none mightier than he which can forſake the world, and himſelfe too [c], and debaſe himſelfe euen vnder the baſeſt things [d].

[a] Matt. 5, 3.
[b] Pſal. 86, 1.
[c] Luke. 5, 11. Luke. 18, 29. 30.
[d] Phil. 2, 5. 6. 7. 8.

Chap. 12.
Of patient bearing the croſſe of Chriſt.

THis ſeemeth a hard ſaieng to manie, Forſake thy ſelfe [a], take vp thy croſſe, and folowe mee: but thoſe laſt words wil be much harder [b], Depart fro me yee curſed into euerlaſting fire. For they which now gladlie doo heare, and folowe the ſaieng of the croſſe, ſhal not then dread the heauie ſentence of eternal puniſhment [c].

[a] Matth. 16, verſe. 24. Mark. 8, 34. Luke. 9, 23.
[b] Matt. 25, verſe. 41.
[c] Pſa. 112, 6. 10.

Then al the ſeruants of the croſſe, which haue liued after the example of him ỹ was crucified, ſhal approch

d Wisd.5,1. vnto Christ with great boldnes [d].
Matt.19,28. Why then feareſt thou the croſſe,
29. which is the waie vnto heauen [e]?
Luk.22,28. In the croſſe, ſaluation is; in the
e Luke.24, verſe. 26. croſſe, life; in the croſſe, aid againſt
Rom.8,17. enimies; in the croſſe, celeſtial com-
2.Tim.2,11. fort; in the croſſe, ſtrength of mind;
12. ioie of the ſpirit is in the croſſe; in the croſſe, the chiefeſt virtue; perfection of holines is in the croſſe; finalie without the croſſe there is neither ſaluation of the ſoule, nor hope of e-
f Gala 2,19. ternal life [f].
Galat.6,14. Wherefore take vp thy croſſe,
g Luk.9,23 and folowe Christ, and thou ſhalt
24. go vnto eternal life [g]. He went before
Iohn.12,25. thee bearing his owne croſſe [h], and
26. for thy ſake died on the croſſe [i], that
h Ioh.19,17. thou alſo mighteſt beare the croſſe,
i Gala.3,13. and deſire to die vpon the ſame [k].
1.Pet.2,24. For if thou die with him, thou alſo
k 1. Pet. 2, verſ.21,&c. ſhalt liue with him; if thou ſuffer with him, thou ſhalt alſo reigne with
l 2.Tim.2,11 him [l]. For knowe this, in the croſſe,
12. & in dieng al things doo conſiſt, nei-
Matt.19,28. ther is there any other waie vnto life
Luk.22,28. and quietnes, than by the croſſe, and
29. dailie mortifieng of thy ſelfe [m].
m Rom.6,3. Wherſoeuer thou turneſt thy ſelfe,
4. or caſteſt thine eies, thou ſhalt find
Galat.6,14. neither aboue, nor beneath, a better
Coloſſ.3,5. waie

waie vnto bliſſe, than by the croſſe [n].

Though thou ſet al things in neuer ſo good order, yet can it not be auoided, but ſomething thou muſt ſuffer either voluntarilie, or againſt thy wil [o], & alwaies run vpon the croſſe. For either ſicknes of bodie, or ſorowe of mind wil vexe thee. Either God wil forſake, or man afflict, or (which worſer is) thou wilt be a burden to thy ſelfe: and that in ſuch ſort, as no remedie can ſalue, nor comfort quite thee, but of neceſſitie thou muſt bear it, as long as God thinks good [p].

For it is Gods wil to haue thee ſuffer miſerie without comfort [q], that thou maiſt ſubmit thy ſelfe wholie vnto him, and be more humble thorough aduerſitie [r].

No man ſo feeleth the paines of Chriſt in his mind, as he which hath ſuffered the like himſelfe [s].

So that the croſſe is prepared, and abideth for thee in euerie place, neither ſhalt thou eſcape it, run where thou wilt [t]: for whereſoeuer thou becommeſt, thou beareſt thy ſelf about, and ſhalt find thy ſelfe alwaies [u].

Turne thee vpward, turne thee downeward, turne thee outward, or turne thee inward, eueriewhere thou

[n] Luke. 24, verſe. 26. Acts. 14, 22.

[o] Sirac. 2, 1.

[p] Phil. 1, 23.

[q] Matth. 27, verſe. 46.

[r] Pſ. 119, 67. 71.

[s] Gal. 6, 17. Philip. 2, 17. 30.

[t] Ioh. 16, 1. 2. 20. Galat. 6, 12.

[u] Rom. 7, 14

maist find the crosse; and alwaies thou must haue patience, if thou wilt
x Luk.9,24. Luke.21,19. enioie the peace of mind, & crowne of rest x.

If thou wilt carrie the crosse willinglie, the crosse wil carrie thee euen to ỹ desired end; namelie, where
y Reu.7,17. miserie hath an end y, which wil not
z Ioh.16,20 33. be in this world z. But if thou beare it grudginglie, thou doest increase thy burden, and presse downe thy self the more, and yet must thou beare it
a Pro 14,14. b Matth.19, vers.22,&c. doo what thou canst a. If thou escapest one miserie, thou shalt assuredlie fal
2.Tim.3,12. into another b, and perhaps into a
13. woorser.
Iudith.8,11. 14. Thinkest thou to escape that which no mortal man could euer yet c?
c Iob.5,7. 17. What man euer liued in the world
Iob.14.1. without his crosse and miserie d? Yea
d Ps.34,19. Acts.14,15. 22. euen our Lord & Sauiour Christ was no one houre without griefe, & trouble while he liued heere on earth e.
e Luk.9,22. f Luke.24, verse. 26. For Christ suffered f, and so entered into his glorie, and wilt thou seeke another path: and not walke in this kinglie hie waie? The whole life of Christ was euen a meere crosse, and
g Esai.53,3. Iohn.7,7. Iohn.15,18. vexation g, and wilt thou seeke for rest, and quietnes?

Thou art out of ỹ waie, surelie thou art

art out of the waie, if thou lookeſt for anie thing but miſerie in this world: ſeing the whole life of mortal man is ful of trobles, and compaſſed about with calamities [h]. And the more godlie a man is, the more often doth he ſuffer aduerſitie; for the ſoarnes of his affliction encreaſeth through his loue of God [i].

And yet is not this man of whom we ſpeake without comfort, inaſmuch as he beleeueth that by this croſſe he ſhal reape much fruit [k].

For whileſt willinglie he commeth vnder the croſſe, it falleth out, that the whole burden of trobles is turned vpon the confidence of Gods heauenlie comfort [l]: and the more the fleſh by calamitie is weakened, the more the ſpirit is confirmed by the comfort of mind [m]. Yea ſo is he ſtrengthened manie times through the feeling of trobles, and aduerſitie (of ſuch force is his loue which ſuffereth after ȳ enſample of Chriſt [n], that he would not wiſh to be without ſorowe, and affliction [o]. For he beleeueth that he is the more acceptable to God, the more he can ſuffer for his ſake [p].

And yet is it not by the power of

[h] Iob. 14, 1. 22.
[i] Rom. 8, 35 36. 2. Co. 12, 10. Philip. 1, 14. 20. 21.
[k] Pſa. 94, 19. Rom. 5, 3. Iames. 1, 3.
[l] Pſal. 34, 22 Pſalm. 91, 2. 9.
[m] 2. Cor. 7, 11. Rom. 7. verſ. 23, &c. Roman. 8, verſ. 10, &c. 2. Cor. 4, 16.
[n] 1. Pet. 2, 21.
[o] Rom. 6, 5. Rom. 8, 35. 2. Tim. 2, 3. 11. 12.
[p] Acts. 5, 41. 2. Cor. 4, 16. 17. 18.

man, but of the mercie of God, that he can in his fraile flesh loue, and
q Gal. 5, 16. through the zeale of the spirit set vp-
24. on those things q, which man by na-
Phil. 4, 13. ture doth flie, and abhor.
1. Tim. 1, 12. For man of himself cannot endure the crosse, loue affliction, tame and bring vnder the bodie, shun promotion, abide to be reuiled, despise himselfe, yea couet to be despised, beare
r Luk. 22, 32. aduersitie, and contemne the prospe-
40. ritie of this world r.
46.
2. Cor. 4, 7. If thou depend vpon thy selfe s
8. thou shalt doo none of these things:
s 2. Cor. 1, 4. but if thou trust in God, he wil send
t Iohn. 16, 7. thee comfort from aboue t, whereby the world, & the flesh shalbe brought
u 2. Co. 12, 9 vnder thy subiectiō u. Yea thou shalt
10. not feare the malice of the diuel x, if
x Psal. 91, 5. thou be stedfast in faith y.
y 1. Pet. 5, 9. Thou therefore suffer affliction as
z 2. Tim. 2, 3 a good souldior of Iesus Christ z, who
a 1. Pet. 2, 24 for thy sake was crucified a.

Prepare thy selfe to suffer much aduersitie, and sundrie incommodities in this miserable life: forasmuch as such is thy lot whersoeuer thou becommest, or lurke where thou wilt, yea by no meanes shalt thou escape
b Luke. 21, these trobles, but must beare them of
verse. 19. necessitie b.

Drinke

Drinke hartilie of the Lords cup [c], if thou desirest to be his freend and companion.

And as touching consolation, refer that to the wil of GOD, let him giue it at his discretion: but yeeld thou thy selfe to the bearing of aduersitie, and let it be thy ioie [d]. For the afflictions of this present time, are not answerable to the glorie which shal be hereafter [e], though thou couldest beare them al thy self.

After thou art come vnto that passe, that thou canst with pleasure & ioie endure aduersitie for Christes sake, thinke thou art an happie man, which hast found the kingdome of heauen heere on earth [f]. On the otherside, as long as it greeueth thee to beare it, so long art thou in il case, vexed euerie where with the flight of miserie [g]. But doo thy dutie, that is, prepare thy selfe to the crosse, and to die, and in short time shalt thou be assisted, and find quietnes [h].

If thou wert taken vp euen into the third heauen with Paule [i], yet wert thou not assured, that none aduersitie shal come to thee. I wil showe him, saith Christ [k], how manie things he must suffer for my Name sake.

So

[c] Mat. 20, 22 23.
[d] Acts. 5, 41. Iames. 1, 2.
[e] Rom. 8, 18
[f] Matt. 5, 10.
[g] Prou. 10, verse. 29.
[h] 1. Pet. 4, 12 13.
[i] 2. Cor. 12, verse. 2.
[k] Acts. 9, 16.

So that of neceſſitie thou muſt ſuf-
[l] Luk. 9, 23. fer, if thy mind be to loue, and ſerue Chriſt euermore [l].

And would to God thou wert coun-
[m] Acts. 5, 41. ted woorthie to ſuffer for the Name
[n] Rom. 5, 2. of Ieſus [m]; then what glorie to thy
[o] 1. Cor. 12, ſelfe [n], ioie to the Saincts of God [o],
verſ. 26, &c. and profit to mankind [p], would ariſe!
[p] Coloſſ. 1, For al commend patience, though
verſe. 24. 2. Tim. 2, 10. few wil ſuffer [q]. Doubtles there is
[q] Matth. 26, great cauſe why thou ſhouldeſt en-
verſe. 56. dure a little for Chriſt, ſeeing thou
canſt ſuffer a great deale more for the
[r] 1. Cor. 9, world [r]. And knowe this for a truth,
verſe. 25. that thou muſt liue by dieng to thy
[s] Roman. 6, ſelfe [s]. And the more a man dieth to
verſe. 8, &c. 2. Tim. 2, 11. himſelfe, the more he liueth to God.

No man is meete to comprehend
celeſtial things, vnles he can be con-
[t] Rom. 8, 35 tent to beare aduerſitie for Chriſt his ſake [t].

To conclude, nothing is either more acceptable in the ſight of God, or profitable for thy ſelfe in this life, than willingly to ſuffer aduerſitie for the name of Chriſt; inſomuch that, if choiſe were giuen, thou ſhouldeſt
[u] Rom. 12, verſe. 12. Galat 6, 14. chooſe to ſuffer for Chriſt rather than to be refreſhed with much conſola-
[x] Ioh. 15, 20 tion [u]: for ſo ſhalt thou become the more like to Chriſt [x], and al his ho-
1. Pet. 2, 21. lie

lie seruants [y].

Neither doth our comming forward consist in the store of pleasures, and comfort, but rather in bearing great euils, and aduersitie [z].

And if any thing had bin better, or more expedient for man than to suffer misere [a], doubtles Christ would haue shewen ỹ same both by words, and deeds. But now in plaine words he doth counsell both his owne disciples, and as manie as are desirous to folow him, to beare the crosse, in these words [b]: If anie man wil folowe me, let him forsake himself, and take vp his crosse, and folowe me.

Therefore al things being read ouer and ouer, and put in practise, let this be the end of our speech [c]:

By manie afflictions we must enter into the kingdome of God.

Thus endeth the second Booke.

y Matt. 5, 11, 12.

z Rom. 5, 3. Iames. 1, 2.

a Ioh. 14, 27

b Matth. 16, verse. 24. Mark 8, 34. Luke. 9, 23. Luke. 14, 27.

c Acts. 14, verse. 22.

The third Booke of *the Imitation of* Christ.

Chapter. 1.

Of the spiritual communication betweene Christ, and the *faithful soule.*

Wil harkē what the Lord within me wil saie [a]. Blessed is ỹ soule, which heareth the Lord speaking within hir, and from his mouth receaueth the word of comfort.

[a] Psal. 85, 8.

Blessed are the eares, which can heare when God whispereth, and doo naught regard the noise of ỹ world [b]. Yea, blessed are the eares, which listen not to the outward sound, but to the truth speaking to the hart [c].

[b] Psa. 38, 13 14.

[c] Psa. 94, 12. Matt. 16, 17. John. 8, 43.

Blessed are the eies which are close from seeing outward, but open to behold inward things.

Blessed are they, who pierse vnto spiritual things, and prepare themselues more and more by dailie meditations [d] to come vnto the knowledge

[d] Psalm. 1, 1. 2.

ledge of Gods heauenlie mysteries.

Blessed are they who reioice in seruing God, & cast of al those things as maie withdraw them frō so doing [e].

O my soule, consider these things, & banish frō thy mind carnal affections [f], so shalt thou vnderstand what thy Lord God wil saie within thee [g].

Thus saith thy freend: I am thy saluation [h], thy peace [i], and thy life [k]; sticke vnto me, and thou shalt find quietnes [l]. Leaue al worldlie things [m], and seeke after heauenlie [n]. For what are al things in this world, but vaine [o]; or what good can they doo, if God forsake thee [p]?

Wherefore, al things renounced, seeke vnfeinedlie to please God [q], that thou maist attaine vnto the true felicitie [r].

[e] Luk. 10, 41. 42.
[f] Gal. 5, 19. 20, &c.
[g] Psal. 85, 8.
[h] Ephes. 1, 7 Ephes. 2, 5.
[i] Ioh. 16, 33.
[k] Ioh. 14, 6.
[l] Matth. 11, verse. 28. 29.
Ephes. 2, 14.
[m] Luk. 16, 13 Luk. 12, 15. 16, &c.
Matt. 6, 24. 25.
[n] Luk. 12, 31 Colos. 3, 2.
[o] Eccl. 2, 11.
[p] Mat. 16, 26 Mark. 8, 36. Luke. 9, 25.
[q] Eccle. 12, 13. Rom. 12, 1. 11.
[r] Reu. 2, 26.

Chap. 2.

That the truth speaketh inwardlie without noise of words.

SERVANT.

SPeake Lord; for thy seruant heareth [s].

I am thy seruant: ô giue me vnderstanding [b], that I maie learne thy statutes.

[s] 1. Sam. 3, verse. 10.
[b] Ps. 119, 34

Incline

Incline my ſoule vnto the words
[c] Deut. 32, 2. of thy mouth, euen vnto thy words which ſtil downe like the dewe [c].

[d] Exo. 20, 19 Deut. 5, 27. Hebr. 12, 18 19, &c. The Iſraelites ſaid vnto Moſes in old time [d]: Talke thou with vs, and we wil heare, but let not God talke with vs, leaſt we die. But I praie not ſo, Lord, I praie not ſo; but with the Prophet Samuël rather I beſeech
[e] 1. Sam. 3, verſe. 10. Pſal. 85, 8. thee, ſaieng [e]: Speake Lord, for thy ſeruant heareth.

And let not Moſes, nor anie other prophet ſpeake to me, but thou Lord, which inſpireſt, and lightneſt al the
[f] 2. Pet. 1, 21. Iohn. 1, 9. prophets [f], ſpeake thou to me. For thou canſt inſtruct me without their helpe, but they can profit nought
[g] 1. Cor. 3, 7. without thee [g].

They maie ſound out words in
[h] Ioh. 14, 16 Iohn. 15, 26. Iohn. 16, 7. mine eare, but they bring not the ſpirit [h]. They can ſpeake trimlie, but, if
[i] Matt. 7, 28 29. thou hold thy peace, they inflame not the mind [i]. They teach the letter, but thou openeſt the meaning
[k] Reue. 5, 9. [k]. They talke of deepe things, but thou
[l] Rom. 16, verſe. 25. 26. vnlockeſt the ſenſe of that which was ſealed vp [l]. They pronounce the
Coloſſ. 1, 26 27. commandements, but thou helpeſt to fulfil them. They ſhowe the way, but thou giueſt ſtrength to walke in
[m] 2. Pet. 1, 2. the ſame [m]. They deale outwardlie with

with the ſenſes, but thou teacheſt and lighteneſt the minds [n]. They water, but thou giueſt the increaſe [o]. They crie with open mouthes, but thou giueſt wiſedome vnto the hearer [p].

So then, let not Moſes talke with me, but ſpeake thou my Lord & God, which art the euerlaſting truth, leaſt I die, and proue vnfruteful: and leaſt, being outwardlie admoniſhed, and not inwardlie inflamed, the word heard, not done [q]; knowen, not loued [r]; beleeued, not obſerued [ſ], make vnto my condemnation.

Wherfore ſpeake Lord, for thy ſeruant heareth [t]. For thou haſt the words of eternal life [u]. Speake to me euen that which may be to the comfort of my ſoule; to the amēdment of my life; and to the aduancement of thine euerlaſting glorie, *Amen.*

[n] Epheſ. 1, verſ. 15, &c. 18.
[o] 1. Cor. 3, 6 7.
[p] Ioh. 6, 68.
[q] Mat. 7, 26. 27.
[r] Matt. 13, 19. Rom. 2, 8. 13.
[ſ] Iam. 1, 22. 23, &c.
[t] 1. Sam. 3, verſe. 10.
[u] Ioh. 6, 68.

Chap. 3.

That the words of God with al reuerence ſhould be heard; and that they are not vnderſtood of moſt men.

LORD.

SOnne heare my words, for they are moſt comfortable, and excel the knowledge

ledge of Philoſophers, and wiſe men of this world [a].

[a] Prou. 9,10 1. Cor. 1, 18.

[b] Ioh. 6, 63. My words are ſpirit, and life [b], and are not to be waied by the ſenſe of man, nor drawen to ſerue for vaine pleaſure, but muſt be heard with ſilence, and receaued with humilitie and greedines.

[c] Pſa. 94, 12. 13. SERVANT. Bleſſed is the man [c], whome thou chaſtiſeſt, ô Lord, and teacheſt in thy Lawe, that thou maiſt giue him reſt from the daies of euil, whiles the pit is digged for ỹ wicked.

[d] 2. Pet. 1, 21 2. Tim. 3, 16. LORD. I both inſpired the Prophets in old time [d], and ceaſſe not in theſe daies to ſpeake vnto al: but

[e] Eſai. 42, 19 20. manie are deafe and wil not heare my words [e]. Moſt harken vnto the world rather than to God, and more

[f] Rom. 8, 5. 6. gladlie obeie the deſire of the fleſh [f], than his heauenlie wil.

Galat. 5, 16. 17. The world promiſeth but temporal, and ſmal things, and they ſerue it

[g] Luk. 16, 13 14. euen with greedines [g]. I promiſe

[h] Eſai. 64, 4. moſt excellent, and eternal things [h],

Eſai. 23, 18. and men care not for them.

Matt. 7, 11. Who with ſuch a deſire ſerueth, and

1. Cor. 2, 9. obeieth me in al things, as they ſerue

[i] Matt. 7, 13. 14. the world [i], and the prince thereof [k]?

[k] Ioh. 14, 30 Be aſhamed hereof, & if thou wouldeſt know why, hearken: for ſmal wages

wages manie run a great waie: but for eternal life few wil once ſtep their foote out of doores [l]. Filthie gaine is earneſtlie ſought for; for one pennie ſometime they ſhamefullie contend; for a vaine thing, and ſmal reward men feare not euen to wearie themſelues night and daie: but for goods immutable, for a reward vneſtimable, for honor endles, & immortal glorie, they wil take no pains.

[l] Matt.7,13. 14.

Wherefore bluſh I ſaie, thou ſlothful, and whining ſeruant, that they ſhal be more readie to fal into the pit of hel, than thou to come vnto heauen; that they ſhal take more pleaſure in vanity, than thou in the truth.

Againe, they manie-times miſſe of their purpoſe: but what I promiſe I fulfil; & he that truſteth in me ſpeedeth wel [m]. That which I promiſe in words I performe in deed [n], to him which continueth conſtant vnto the end in louing me [o]. I reward al good things, and I am a diligent examiner of al religious men [p].

[m] Pſ.37,34. Pſal. 22, 4. 5.
[n] Eſa.46, 11.
[o] Matth.10, 22. Mark.13,13.
[p] Hebr. 11, verſ.36,&c.

Write my words in thine hart, and meditate earneſtlie therevpon. For in the time of tentation they wil doo thee good [q].

[q] Pſ.119,92

That with reading now thou doeſt not

11. Sam. 2, 6. 7. Psal. 66, 8. 9, &c. Psal. 94, 12. 13. 19. Tob. 13, 2. Wisd. 16, 11. 13. f Ioh. 5, 24. 29. Ioh. 12, 48. 2. Cor. 2, 15. 16.

not conceaue, in the time of curing thou shalt vnderstand. And two waies I am wont to cure mine elect, to wit, by tentation, and by comfort[r]: and two waies I instruct them dailie, first by reprehending their wickednes, then by exhorting to proceed in virtue, and godlines.

He that heareth my words [f], and despiseth them, hath that whereby he shal be condemned in the daie of iudgement.

Chap. 4.

A praier for the attaining of the true knowledge of Gods heauenlie wil; *and for zeale in religion.*

SERVANT.

O Lord my GOD, which art al my goods and riches, what am I that I dare speake to thee? I am thy poore

a Iob. 25, 6. seruant, and a vile worme [a], yea much more vile, and poore, than I either

b Luk. 18, 13 knowe, or dare showe foorth [b].

And yet, Lord, remember euen this one thing, that I am nothing,

c Mat. 19, 16. 17. that I haue nothing, that I am nothing woorth. Thou alone art good [c], thou

thou alone art righteous [d], thou alone art holie [e], thou canst al [f], thou doest al [g], thou fillest al [h], onelie the wicked thou sendest emptie awaie [i].

Remember, ô Lord, thy tender mercies [k], and fil me with thy fauor; thou wilt that none of thy works should serue in vaine. For how can I stand vpright in this wretched world, vnles thy mercie and fauor doo hold me vp [l]?

Turne not thy cheereful countenance from thy seruant [m]; defer not to heale me from daie to daie; withdraw not thy comfort, that my soule be not as the thirstie land [n].

O Lord, teach me to doo thy wil [o], teach me to walke worthilie, and humblie in thy presence. For thou art my wisedome [p], and knowest me in deed [q]. Yea, thou knewest me not onelie afore I was conceaued in my mothers wombe, but also afore the verie world was made [r]. So be it.

[d] Iob. 9, 32.
[e] Sirach. 18, 1. Deu. 32, 4.
[f] Iob. 11, 7. 8, &c.
[g] Esai. 44, 6. 7, &c.
[h] 1. Kings. 8, verse. 27. Psal. 139. 7. 8, &c.
[i] 1. Sam. 2, 7. 8. Luke. 1, 53.
[k] Psal. 25, 6. Psal. 98, 3. Luke. 1, 54.
[l] Ps. 119, 41. 76. 77, &c.
[m] Ps. 51, 11.
[n] Psa. 143, 6.
[o] Ps 143, 10. 8.
[p] 1. Cor. 1, verse. 30.
[q] Psa. 139, 1. 2, &c.
[r] Psal. 90, 2. Rom. 8, 29. 30.

Chap. 5.

That we must walke sincerelie, and humblie before God.

LORD.

SOnne, walke thou vprightlie in my sight; & seeke me alwaies in singlenes of mind [a].

[a] Matt. 5, 8.

He that walketh vprightlie, walketh safelie: for the truth deliuereth him from deceauers, and slanders of the wicked. And if the truth shal make you free [b], you shalbe free in deed, and feare nought the vaine words of men.

[b] Ioh. 8, 32. 36.

SERVANT. Truth Lord: therefore I beseech thee deale so with me, that is, let thy truth instruct me, defend me, and bring me to a blessed end [c] Yea, let the same thy truth deliuer me from al wicked lusts, and inordinate affections: so wil it come to passe, that I shal enioie a woonderful freedome of the mind [d].

[c] Psal. 43, 3.

[d] 1. Ioh. 3, 19

[e] Psal. 25, 4. 5.

LORD. And I wil teach thee what is right, and acceptable in my sight [e].

[f] Ioël. 2, 12. 13.

Cal thy sinnes to remembrance continualie, & that with hartie sobs, and sorow [f]; and neuer brag of anie good

Ezec. 18, 30 31. 32.

good deed, which thou hast done [g]. For in verie deed thou art a sinner [h], and subiect to manie infirmities of the mind; yea by nature alwaies thou tendest vnto vanitie [i], and maist easilie fal, easilie be ouercome, and easilie troden downe, and cast to the ground [k].

Finalie thou hast nothing wherein to boast [l]: but manie things to make thee humble; beeing much weaker than thou canst perceaue. So then looke that none of thy deeds seeme great in thy sight, or excellent, or pretious, or woonderful; yea count nothing excellent, nothing glorious, nothing commendable, and to be sought for in deed, but onelie that which is eternal [m].

Let the euerlasting truth like thee aboue al things [n]; & thine extreame vilenes mislike thee [o].

Feare nothing, flie nothing, mislike nothing so much as thy sinnes, and wickednes [p], they should more disquiet thee, than the losse of the deerest thing in the world.

Some behaue themselues not sincerelie enough towards me, seeking out earnestlie, through curiositie and pride, my secrets, and mysteries, neglec-

[g] 1. Co. 4, 6, 7.
[h] Psa. 143, 2.
[i] Gen. 6, 5. Gen. 8, 21.
[k] Rom. 3, 23
[l] 1. Cor. 4, 7.
[m] Psa. 119, 14. 24. 35. 50, &c.
[n] Psal. 37, 9. 10.
[o] Psal. 108, 3. 4. Psal. 117, 1. 2.
[p] Psa 108, 12. Psal. 119, verse. 128. 130. 135. 158. Psa. 139, 19. 20. 21, &c.

neglecting themselues and their sal-
q Rom. 1, 21 uation q: these felowes, by reason of
Rom. 2, 17. their pride and curiositie, fal manie-
18, &c. times into greeuous tentations r,
1. Cor. 13, 2. through my displeasure.
r Rom. 1, 26. 28. But stand thou continualie in awe
2. Thes. 2, 11. of the heauie sentence of the al-
12. mightie God s; and search not out the
s Psa. 90, 11. works of the most Hie, but search
Prou. 28, 14. out painefullie both how much euil
Philip. 2, 12. thou hast committed, and what good
thou hast left vndone.

Somes religion is altogether in their bookes, or in pictures, or in some outward signes, and ceremo-
t Mat. 23, 5. nies t; some haue it in their mouth u,
23, &c. but not in their hart. And contrarie-
u Mat. 7, 21. wise some being cleere in mind, and
22. pure in hart x, do couet alwaies after
23. Esai. 29, 13. heauenlie things y, hearken vnwil-
y Matt. 5, 8. linglie vnto earthlie matters, & serue
John. 4, 23. the necessities of nature with griefe,
24. and sorowe: and these men perceaue
y Col. 3. 1. what the spirit of truth speaketh
2. within them, how it teacheth them to despise earthlie, and to desire celestial things; to contemne the world, and to wish for heauen night, and daie z.

z Psal. 1, 1. 2. Philip. 3, 8. Colos. 3, 2.

A

Chap. 6.

A praise and thankes-giuing to God for his benefits.

SERVANT.

O Celestial father, father of my Lord Iesu Christ [a], I praise thee for vouchsafing to remember me a poore, and sinful wretch [b].

O father of mercie [c], and God of al comfort, I yeeld thee humble thanks, for refreshing me, vnwoorthie al comfort, with thine heauenlie comfort [d].

Euermore wil I praise, and magnifie thee togither with thine onelie begotten Sonne, and the holie Ghost the comforter [e] for euer and euer [f].

O Lord my God, which loueſt me so holilie, I wil reioice with mine whole hart, when thou shalt come into my mind.

Thou art my glorie, and the ioie of mine hart: thou art mine hope and refuge in the daie of my troble [g].

But forasmuch as yet I am weake, and of smal power, I haue great need of thine assistance, and comfort:

[a] 2. Cor. 1, 3.
[b] 1. Cor. 15, verse. 9. 10.
[c] 2. Cor. 1, 3.
[d] 2. Cor. 7, 6.
[e] 1. Ioh. 5, 7.
[f] 1. Tim. 1, 17
[g] Ps. 59, 16.

[b] Pſ. 106, 4. wherfore viſit me oftener[b], & ſchoole me with holie diſcipline.

Set me free from wicked affections of the mind, and heale my ſoule of al vnbridled deſires, and ſinnes, that being inwardlie healed, & purged thoroughlie, I maie be made fit
[i] Pſal. 23, 4. Pſal. 59, 9. 17. to loue, ſtrong to ſuffer, and conſtant to continue[i], *Amen.*

Chap. 7.
The praiſe and force of godlie loue.

[a] Rom. 8, 35 1. Cor. 13, 4. 5, &c.
[b] Ephe. 3, 17 18, &c.
[c] The force and power of true loue youmay behold as in a glaſſe, Rom 8, 35, &c. Rom 14, 1. &c. Ro. 15, 1. & c. 1. Cor. 13, 1, &c. 1. Tim. 1, 5. 2. Pet. 1, 5, &c. 1. Ioh. 2, verſe. 7, &c. 1. Iohn. 4, 7. Acts. 2, 42. 44. 45. 46. 47.

LOue is a gret thing, doubtles loue is an excellent thing; it can make y which is heauie light[a]; and carrie that equalie which is vnequal. It beareth a burden and feeleth it not; and conuerteth al ſower things into ſweete and ſauorie: I ſaie that noble loue of Ieſus driueth one to aduenture great things, and forceth alwaies to come vnto perfection[b].

Loue wil be aboue, and cannot be kept downe by anie abiect thing[c]. Loue wil be free, and looſe from al worldlie affection, that neither hir inward ſight be dimmed, nor ſhe be either

either entangled by worldlie prosperitie, or subdued by aduersitie. Loue is most sweet, most strong, most hie, most large, most comfortable, most perfect: nothing is better than loue either in heauen aboue, or in earth beneath. For it ariseth from God [d], and resteth on God aboue al things. [d] 1. Ioh. 4, 7. 16.

He that loueth, flieth, runneth, reioiceth, is free and cannot be bound; he giueth al for al, and hath al in al, as he which resteth in one aboue al which is most hie [e], from whome euerie good thing doth spring, and arise [f]. He respecteth not gifts, but looketh on the giuer aboue al. [e] 1. Iohn. 2, verse. 5, &c. [f] Iam. 1, 17.

Loue knoweth no measure, but burneth aboue measure. Loue feeles no burden, waies no labor, contendeth aboue strength, and considers not whether a thing maie be done or no; for it counteth nothing hard, or vnpossible. Therfore loue can doo al things; and he that loueth brings manie things to passe, if he faint, and tire not.

Loue waketh, and sleeping slombreth not; laboring tires not; loaden faltereth not; terrified dismaieth not, but as a quicke flame, and

burning torch breaketh foorth vpward, and salfelie pearceth out.

He that loueth, knoweth what this meaneth. A great crie in the eares of God, is the ardent affection of the mind, while it saies; O my God, my loue, thou art al mine, I am wholie thine. Raise vp in me a vehement loue, that I may taste g with ỹ inner mouth of mine hart, how sweet it is to loue, and swimme as it were in the streames of loue.

g Psal. 34, 8.

Grant that I maie so burne in loue, that through the heate of desire I maie exceed my selfe h: that I maie sing the ballad of loue, folowe thee my louer aloft, and set forth thy praises with such a zeale, that euen my hart maie faint againe: that I maie loue thee more than my selfe; yea neither loue my selfe, nor anie other, that loue thee vnfeinedlie, but in thee, and for thee, euen as the lawe of loue that shineth out of thee commandeth, and doth require.

h Psal. 18, 1. Psal. 119, 97. 103.

Loue is swift, syncere, godlie, pleasant, and fruteful; it is strong, patient, faithful, wise, long-suffering, & manlie; loue seeketh not hir owne i. For there loue perisheth, where anie serues himselfe.

i 1. Cor. 13, verse. 5.

Loue

Loue is circumspect, modest, iust, not daintie, not light, not giuen to vanities; but sober, chaste, constant, quiet, and temperate in al the senses.

Loue obeieth betters, despiseth it selfe, feareth, thanketh, trusteth and hopeth alwaies in GOD, yea when God seemes to abhor it [k].

[k] For without paine, none liue in loue.

He that is not prepared to suffer al things, and to yeeld himselfe to the pleasure of his freend, is vnworthie to be called a freend.

To conclude, a freend must receaue al, euen hard, and bitter things in good part for his freends sake, and neuer leaue him in the time of aduersitie [l].

[l] Rom. 5, 7. 8, &c.

Chap. 8.

How to trie a true freend; also, how to resist the enimie.

LORD.

MY sonne, as yet thou art not a stoute, and prudent louer.

SERVANT. Why Lord?

LORD. Forasmuch as a little assault makes thee to leaue off [a], and ouer-greedilie thou seekest consolation.

[a] 1. Iohn. 4, verse. 18.

lation.

A valiant louer endureth tentations, and giueth no eare to the ſubtile perſuaſions of the enimie: and therefore he ſo liketh proſperitie, ỹ with aduerſitie he wil not be trobled [b].

[b] Pſal. 16, 8. Act. 2, 44. 1. Pet. 5, 10.

A wiſe louer reſpecteth not ſo much the gift of the louer, as the loue of the giuer; he looketh more on the mind, than on the thing; and waieth no gifts in reſpect of his freend.

The noble louer reſteth not in the gift, but in me aboue al gifts.

Neither muſt thou by and by be out of hart, though ſometime thou thinke not ſo reuerentlie, as thou wouldeſt, either of me, or my ſeruants.

That good and ſweet affection wherewith thou art delighted now and then, is an affection of preſent fauor, and a certaine fore-taſte of the celeſtial contrie, on which fore-taſte thou muſt not too much depend, becauſe it altereth manie-times. But to ſtriue againſt the wicked motions of the mind, and to deſpiſe the intice-ments of Satan [c], is doubtles a valiant exploit, highlie pleaſing God.

[c] 1. Pet. 5, 8. 9.

So that no cauſe is there why theſe abſurd

absurd imaginations, which are wont to arise of euerie trifling occasion, should so torment thee: persèuere constantlie in thy purpose [d], and serue God with an vpright affection. [d] Psal. 25, 2. Psal. 27, 14.

Neither is it an illusion, that thou suddenlie sometimes art rauished vp on hie, and by and by cast downe vnto the old vanities of the mind [e]: which, forasmuch as thou sufferest them rather against thy wil [f], than willinglie, as long as they displease thee, & thou struggleſt against them, they are rather profitable than hurtful. [e] 2. Cor. 12, verse. 7. [f] Roman. 7, vers. 17, &c.

Know this for a certaintie, the drift of the old enimie is to hinder thy studie of godlines, and to withdrawe thee from al exercise of religion [g], that is to saie, from the godlie remembrance of the paines of Christ, from the care of thy saluation, and from thy purpose to go forward in wel doing [h]. [g] 1. Pet. 5, 8. [h] Matth. 13, verse. 25. 39.

Manie wicked cogitations doth the enimie bring into thy mind [i], to make thee to loath & abhorre praier, and the reading of ỹ holie Scripture. He cannot abide an hũble confession of sins, & if he could, he would withdrawe thee also from the cõmunion. [i] Matth. 13, verse. 25. 26.

But beleeue him not, though manie-times he laie snares to entrap thee, care not for him. Turne them vpon his owne pate, when he prouoketh thee to wickednes, and saie vnto him [k]: Auoid Satan, thou vncleane spirit, blush thou cursed wretch, thou which putteſt these things into my head, auoid I saie; thou wouldeſt carrie me awaie from my God, but thou shalt not. For Iesus wil assist me, and so thou shalt but get a shameful foile. I had rather die, and suffer anie thing, than consent to thee [l]. Wherefore be quiet, and hold thy peace; for I wil not heare thee though thou trouble me neuer so much [m]. The Lord is my light, and my saluation [n], whome shal I feare? The Lord is the strength of my life, of whome shal I be afraid? Though an hoste pitched against me, mine hart should not be afraid, the Lord protecting and deliuering me.

[k] Mat. 4, 10.

[l] Roman. 8. verſ. 35, &c.

[m] Matt. 16. verſe. 23.

[n] Psal. 27, 1. 3.

Thou therefore striue couragiouslie as a good souldier [o]: and if at anie time of infirmitie thou fal, take a better hart vnto thee, and doubt not of mine especial fauor [p]: and in anie wise beware of pride, and arrogancie, a cause why manie are led into error, and

[o] 2. Tim. 2, 3

[p] Psal. 91, 2. 3.

and fal into blindnes almoſt incurable manie times [q].

Let the fal of thoſe proud ones, fooliſhlie arrogating too much to themſelues [r], be a continual warning to thee to beware of pride.

[q] Rom. 1, 21. 24, &c.
[r] Rom. 11, 18 19. 20. 1. Pet. 5, 5. Luk. 18, 14. Eſai. 14, 10. 11, &c. 2. Pet. 2, 4.

Chap. 9.
Of modeſt concealing the benefits of God.

LORD.

SOnne, it is good and profitable for thee to keepe cloſe the zeale of religion that GOD hath giuen thee, not to commend the ſame too inſolentlie with words, or to praiſe it out of meaſure; but rather to deſpiſe thy ſelfe, and, as one vnworthie thoſe ſo excellent gifts, to feare [a].

[a] Ro. 11, 20. 1. Cor. 4, 6. 7.

Thou muſt not ſtick too much vnto that affection, which maie eaſilie be changed into the contrarie.

Thinke while thou haſt the fauor of God, how miſerable and wretched thou ſhouldeſt be without his fauor [b]: and thinke not that thy comming forward in godlines conſiſteth onelie in hauing the benefit of Gods

[b] Rom. 3, 24. Rom. 5, 1. 2, &c. 1. Co. 15, 10. Epheſ. 2, 7.

heauenlie comfort, but alſo if thou canſt patientlie, and quietlie endure the want thereof[c], in ſuch ſort that thou faint not in praier, nor omit altogether thine accuſtomed exerciſes, but aſwel as thou canſt, diſcharge that which is in thee to do, and neglect not thy dutie for the vnquietnes of mind which thou feeleſt in thy ſelfe.

[c] Rom. 5, 3. Iam, 1, 2. 3. 4.

For manie, when things fal not out euen as they would haue them, are by and by either impatient, or careles[d].

[d] Luk, 8, 13.

It is not alwaies in the power of man to diſpoſe his affairs at his pleaſure[e], but God it is that both giueth and comforteth[f], both when he wil, and what he wil, and whome he wil, and as he wil himſelfe.

[e] Ierem. 10, verſe. 23. [f] Phil. 2, 13. Rom. 9, 16.

Some through a blind deuotion haue caſt themſelues awaie, whilſt, endeuouring aboue their ſtrength, they conſider not the corruption of their nature, but folowe the affection of their mind, rather than the iudgement of reaſon: the which, becauſe they tooke in hand more than Gods wil was they ſhould, did quicklie forgo the fauor of God: and they which made their neſts in heauen, became

poore,

poore, vile, and forsaken [g], that the afflicted and poore might learne not to flie with their owne wings, but with my fethers.

As for such as are but yonglings, and not trained vp in the waie of the Lord, they vnles they harken to the counsel of the wise, may easilie be deceaued, and ouerthrowen [h]: yea, if they folowe their owne braine before such as haue experience, they are in the greater danger; because they wil not be withdrawen from their opinion once conceaued [i].

It is seldome seene that selfe-wise men wil yeeld to anie.

And therefore better is it to haue smal wisedome with modestie, than profound knowledge with a proud mind: yea, better is it to haue little, than hauing much to waxe proud [k].

He dealeth not circumspectlie enough, that giues himselfe wholie vnto pleasure, forgetting his old aduersitie, and the chaste feare of the Lord, the propertie whereof is to be alwaies warie that it leese not benefits receaued [l].

And he is not virtuouslie wise, that in [y] time of miserie despaireth ouer much, and reposeth lesse confidence, and

[g] Esa. 14, 10. 11. 12. 13. 14. 15. Luke. 1. 51. 52.

[h] Prou. 12, 1. Prou. 13, 1. 14. 18.

[i] Pro. 21, 29.

[k] Prou. 11, 2. Prou. 15, 25.

[l] Rom. 11, verse. 20. 21.

and trust in mee, than he should. He which in the time of peace is too secure, in the time of war is out of hart commonlie, and of no courage.

Haddest thou the waie to behaue thy selfe modestlie, and lowlie [m], and to gouerne thy spirits aright, thou couldest not so easilie fal into peril, and blame.

[m] Matth. 11, verse. 29.

It is a point of wisdome, while thou art hot in the spirit, to consider what would fal out, if the light should go awaie [n]: & againe, when that comes to passe, to thinke that it may returne againe, being therefore withdrawen by me, that both you thereby maie be the wiser [o], and I the more glorious.

[n] Iob. 17, 11. 12.

[o] Psl. 119, 71.

For commonlie thou shalt find such trial more profitable [p], than if continualie thou enioiedst prosperitie at thine harts desire.

[p] Iam. 1, 2. 3. Pet. 1, 6. 7.

For thou art not virtuous, though thou haue heauenlie visions, & consolations [q], learning, and hie degree, vnles withal thou haue true modestie [r], christian charitie [s], and zeale of religion [t], vnles thou vnfeinedlie despise thy selfe, and reioice that others doo despise, & contemne, rather than honor and commend thee [u].

[q] 1. Cor. 13, verse. 1, &c.

[r] Matth. 5, verse. 5.

[s] 1. Cor. 13, verse. 2, &c.

[t] 1. Cor. 10, verse. 31. Coloss. 3. 17

[u] Matt. 5, 11. 2. Pet. 4, 14.

That

Chap. 10.
That man must debase himselfe in the sight of God.

SERVANT.

Dare speake vnto my Lord, though I am but dust and ashes [a]: and if I should make anie better of my selfe, thou standest against me, and my sinnes beare witnes against me [b], which I cannot gainesaie. [a] Gen. 18, 27. [b] Iob. 9, 20. 30. 31.

But if I make none account of my selfe; but, laieng aside proud imaginations [c], esteeme my selfe for dust, as I am in deed, then wilt thou be fauorable, and thy light shal shine vpon mine hart: then wil it fal out, that if I esteeme neuer so little of my selfe, euen that little, I being pressed downe to nothing, wil vanish vtterlie. [c] Luke. 18, verse. 13. Iames. 4, 6. 1. Pet. 5, 5. Prou. 3, 34.

And heere thou wilt showe me to my selfe euen what I am, what I haue bin, and whence I came; to wit, nothing from nothing. And being left to my selfe I am nothing but meere infirmitie [d]. [d] Psal. 8, 4. Psalm. 39, 9. Gen. 2, 7.

But if thou shine vpon me with thy fauor,

[e] Pſ. 104, 30 fauor, I am ſtraight waie made ſtrong [e], and filled with new comfort.

And this is a woonderful ſtrange thing, that ſo ſuddenlie I ſhould be lifted vp, when thou dooeſt ſo gratiouſlie embrace me, which of my ſelfe [f] Wiſd. 9, 15 Rom. 7, 23. alwaies am carried downeward [f] vnto 24. earthlie things. This is a frute of thy [g] Pſ. 59, 10. loue, which treelie preuenteth me [g], [h] Pſalm. 89, verſe. 1, &c. and ſaueth from ſo manie troubles [h], Pſal. 59, 16. and preſerueth from greeuous dangers, and deliuereth me, to ſaie the truth, from ſo infinite euils.

[i] Luk. 15, 13. For louing my ſelfe inordinatelie I caſt awaie my ſelfe [i]: but after once [k] Luk. 15, 21. I ſought and loued thee fincerelie, I both found thee, and my ſelfe [k], and by that loue alſo I brought my ſelfe the more to nothing.

[l] Pſalm. 89, verſe. 1, &c. For thou, ô my ſweet Sauior, thou beſtoweſt mo things vpon me [l], than I can deſerue, and a great deale more than I dare hope for, much leſſe deſire.

Wherfore I thanke thee, my God, which, albe I am vnwoorthie the leaſt of al thy bleſſings; yet of thine honor, & infinite goodnes, ceaſſeſt not con- [m] Mat. 5, 45 Luk. 18, 13. 14. tinualie to loade euen the vngrateful [m], and thine enimies with benefits. O Lord, thou which art our ſaluation [n],

uation[a], our ſtrength, and our ſhield, conuert vs, we beſeech thee, that we maie prooue grateful, humble, and godlie in thy ſight, *Amen.*

[a] Exod. 15, verſe. 2. 2. Sam. 22, 2. Pſal. 18, 2. Eſaie. 12, 2.

Chap. 11.

That al things are to be directed vnto God, as to the principal end.

LORD.

SOnne, if thou deſire to be happie, thou muſt make mee thy cheefeſt and principal end[a]. Herebie ſhal thy nature be puritied[b], which moſt commonlie bendeth vnto it ſelfe, and to things created.

[a] Rom. 11, verſe. 36. [b] Gen. 6, 5. Gen. 8, 21.

For as ſoone as thou ſeekeſt thy ſelfe in anie thing[c], by and by thou fainteſt, and withereſt in thy ſelfe.

[c] Mat. 15, 2. 1. Cor. 3, 18. 19.

And therefore thou muſt refer al things to me alone, which gaue al[d], and ſende al, and therefore vnto me, as to the chiefe ſpring, al things muſt returne[e].

[d] Iam. 1, 17. [e] Ro. 11, 36.

Out of me the ſmal as wel as the great, the poore as wel as the rich do drawe the water of life[f], as from a liuelie fountaine: and they which frankelie and willinglie ſerue mee, they

[f] Pſal. 36, 9. Eſaie. 12, 3. Iohn. 4, 10.

they ſhal receaue one benefit vpon another [g]. But if anie wil glorie, or delight in anie priuate thing beſides me [h], he at no time ſhal feele true ioie, and comfort in his mind, but fal into ſundrie diſcommodities, and trobles.

[g] Ioh. 1, 12.
[h] Iere. 9, 23. 24.
1. Cor. 1, 31.
2. Co. 10, 17. 18.

Therefore thou muſt aſcribe no goodnes, nor godlines neither to thy ſelfe, nor to anie mortal man, but al to God [i] without whoſe bleſſing man hath nothing [k].

[i] 1. Cor. 3, 6. 1. Cor. 1, 30.
[k] Iam. 1, 17. 1. Cor. 4, 7.

I gaue al, I chalenge al of right, and I looke to be glorified for al [l].

[l] Rom. 11, 36

This is the truth, whereby the vaine-glorie of man is put to flight.

And who ſo hath the fauor of God, and true charitie [m], he is neither enuious, nor faint-harted, nor proud [n]. For heauenlie loue ſubdueth al things, and ſtretcheth foorth al the powers of the mind [o].

[m] Rom. 5, 5. Rom. 8, 35.
[n] 1. Cor. 13, verſe. 4, &c.
[o] Ro. 8, 37. 1. Cor. 13, 7.

Wherefore if thou beeſt wiſe, thou wilt reioice and truſt in me alone, euen as God alone is good [p], who aboue al, and in al is to be praiſed for euermore [q], *Amen*.

[p] Matth. 19, verſe. 17.
[q] 1. Tim. 1, verſe. 17. 1. Tim. 6, 16.

That

Chap. 12.

That it is a sweet thing to serue God, and to despise the world.

SERVANT.

O Lord, I wil speake againe, I cannot hold my peace, and in the eares of my God, my Lord, and my King dwelling in the hie heauens, this I saie. O Lord, how great is thy goodnes, which thou hast laid vp euen for them which feare thee [a]? Much more then for them which loue thee, yea much more for them which honor thee with al their harts. [a] Psal. 31, 19.

Trulie vnspeakeable is the sweetnes of thy contemplatiō, which thou impartest on such as loue thee [b]. [b] Esai. 64, 4. 1. Cor. 2, 9.

And herein cheefelie thou declaredst the force of thy loue, in that, when I was not, thou madest me [c], and after, when I went astraie, thou broughtst me home againe; and commandedst that I should serue [d], and loue thee. [c] Gen. 2, 7. Iob. 10, 8. 9, &c. [d] Psal. 119, 4.

O fountaine of euerlasting loue, what shal I saie of thee? or how can I forget thee: that hast vouchsafed to remem-

remember me? Who beyond al hope haſt bin merciful to me thine owne,
e Ephe. 2, 5. euen when I was dead e, and caſt awaie: and at ſuch time as I deſerued naught, didſt bind me vnto thee thorough thy fauor and freendſhip.

Now what ſhal I render for this
f Pſ. 116, 12. thy bounteouſnes f? Surelie I wil ſerue thee. But that is no great thing to ſerue him, whome al creatures of
g Matt. 28, verſe. 18. dutie muſt obeie g. This rather is woonderful, and ſtrange; that thou
1. Cor. 15, verſe. 27. vouchſafeſt to take and admit ſo vile
Hebr. 2, 8. a wretch, as I am, into thy ſeruice a-
h Rom. 11, verſe. 17. mong the number of thy beloued h.

Lo, whatſoeuer I haue to doo thee
i Matth. 25, verſe. 14. ſeruice withal, it is thine i. But what? me thinks you ſerue me, more than
15. I you? For behold, heauen and earth,
1. Cor. 4, 7. which thou haſt made for the vſe of
k Pſal. 8, 3. 4, &c. man k, are preſent, and continualie
l Pſalm. 18, verſe. 7, &c. diſcharge the duties which thou haſt enioined them l. Yea the angels al-
m Pſal. 34, 7 Mat. 18, 10. ſo thou haſt created, and ordeined for the vſe of man m. But of al other
Hebr. 1, 14. things this is moſt woonderful, that
n Matt. 20, verſe. 28. thou wouldeſt debaſe thy ſelfe ſo
Mark. 10, 45 much, as to ſerue man n, and haſt pro-
o Iohn. 6, 51 miſed to giue thy ſelfe for him o.

For theſe thy benefites what ſhal I
p Pſ. 116, 12. render vnto thee p? O that I could

ſerue

ſerue thee al my life long! Yea, wold to God I could ſerue thee euen one daie ſincerelie! Trulie thou art worthie al ſeruice, al honor, euerlaſting praiſe [q]. Doubtles thou art my Lord, and I am thy poore ſeruant [r], bound to ſerue thee with al my ſtrength [s], and to ſing out thy praiſes without ceaſſing [t]. And ſurelie ſo I wil, or would at leaſt-wiſe; but what I cannot, ſupplie thou, ô Lord, of thy goodnes.

[q] 1. Tim. 1, verſe. 17.
[r] Luk. 17, 10.
[s] Luk. 10, 27. Deut. 6, 5.
[t] Deut. 11, 18. 19. 20.

A great honor, a great preferment is it to be thy ſeruant, & to contemne worldlie things for thy ſake [u]. For great ſhalbe their reward, which voluntarilie ſubmit themſelues to this holie ſeruice [x]; and they ſhal feele the ſweet comfort of the holie ſpirit, who through the loue of thee haue deſpiſed the pleaſures of this preſent world [y]. Great freedome of mind ſhal they come vnto, which entering into the narrowe waie [z], haue caſt aſide worldlie cares, and cogitations [a].

[u] Matth. 10, verſ. 37, &c. Iohn. 12, 25
[x] Mat. 5, 11. 12.
[y] Roman. 8, verſ. 35, &c. 2. Cor. 1, 3. 4.
[z] Mat. 7, 13. 14. Luk. 13, 24.
[a] Matth. 6, verſ. 25, &c.

O how ſweet, and comfortable is the ſeruice of God, whereby a man is made free, and holie [b]! O the holie ſtate of Gods ſeruants, which maketh men equal to angels [c], acceptable

[b] Roman. 8, verſe. 15.
[c] Heb. 1, 14.

to

to God [d], to the diuels terrible [e], and honorable among the faithful [f]! O noble seruice, and alwaies to be wished for, whereby both the cheefest felicitie is gotten, and ioie without end obteined [g]!

d Matth. 5, verse. 3, &c.
e Mat. 10, 3. Acts. 19, 15.
f Eccles. 10, verse. 20. 21. 25.
g Ioh. 12, 25 Iohn. 17, 2.

Chap. 13.

That the desires of the mind must be examined, and brideled.

LORD.

MY sonne, thou hast yet manie things to learne.

SERVANT. What are those, Lord?

LORD. That thou make thy desire obedient to my commandement, and be no more a freend to thy selfe, but desirous to obserue my wil [a].

a Luke 22, verse. 42. Iohn. 4, 34. Iohn. 5, 30.

Manie times thou art inflamed, and vehementlie driuen on through desires: and when thou art so, consider with thy selfe, whether thou seeke more my praise, than thy profit [b]. For if thou couet a thing for my sake, thou wilt take in good part that which I shal send: but if couetousnes cause the same, then art thou kept backe, and pressed downe [c].

b Luke. 22, verse. 24. Iohn. 5, 44. Iohn. 12, 4. 5. 6.
c Luke. 9, vers. 23, &c. 59. 61. Luk. 18, 22. 23.

Wherefore take heed that thou leane

leane not too much to thy conceaued desire, I not being of counsel [d], least afterward thou buie it ful deerelie; and that at another time displease thee, which at the first thou didst like, and long for [e]. For euerie affection that seemeth good, must not be followed, nor the contrarie suddenlie auoided.

[d] Prou. 3, 5. 7.
[e] Luk. 9, 59. 61. Luke. 18, 18.

Sometime it is good to bridle euen good motions, and desires, least either thou passe thy bounds through importunitie of mind; or offend others through thine intemperancie; or thou suddenlie fal through the resistance of them.

Otherwhiles it is expedient to vse violence [f], and to resist the appetite, and not to waie what the flesh either likes or mislikes [g]; but rather to vse diligence, that it be constrained to obeie the spirit, and so long be kept vnder in bondage, til it be pliant vnto al things; and haue learned to be content with a litle, and simple estate, and neuer to murmur for anie affliction.

[f] Matth. 11, verse. 12.
[g] Gal. 5, 16. 17, &c. Rom. 6, 12. Roman. 8, vers. 12, &c.

The

Chap. 14.

The waie to patience, and to fight against fleshlie desires.

SERVANT.

THen, my Lord and God, as far as I perceaue, I haue much need of patience [a]. For manie contrarie things happen in this life: in so much that albe I desire quietnes by al meanes, yet is it impossible for me to liue without war, and troble [b].

LORD. Thou saiest true, my sonne. Yet I wil not haue thee to seeke after that peace, which is without tentations and trobles: but then to thinke thou hast found peace, when thou shalt be tried with manifold miseries and vexations [c].

Now if thou saie, thou canst not suffer much, tel me, my sonne, how then wilt thou suffer the euerlasting torments of hel fire [d]? Of two euils alwaies the lesser must be chosen. Wherefore to auoid those euerlasting paines, studie to endure the miseries of this present world patientlie for the Lords sake [e].

[a] Luk. 21, 19.
[b] Iob. 7, 1. Iohn. 16, 20. 22.
[c] Iam. 1, 2. 3. 1. Pet. 1, 6. 7.
[d] Matth. 7, verse. 23. Matt. 25, 41.
[e] Matt. 5, 10. 11. 1. Pet. 4, 14.

Thinkest

Thinkeſt thou that the men of this world feele either none aduerſitie, or but litle? If thou doeſt, thou art in a wrong opinion, for they which liue moſt delicatelie, liue in miſerie [f].

But thou wilt ſaie: They haue their delights, and they folowe their fancies, & therfore be they litle touched with their miſeries. Wel, ſuppoſe euerie thing fals out according to their wiſh; how long wil that laſt [g]? Verelie euen as ſmoke ſhal they conſume awaie [h], which are welthie in this world [i], ſo that of ioies paſſed there ſhal be no remembrance [k].

Yea, while they liue too they enioie them not without ſorow, troble, and feare. For of what things they take pleaſure, of the ſame they receaue ſorow manie-times. And deſeruedlie. For they which beyond reaſon folowe vaine delights, euen reaſon would that they ſhould not haue them without paine, & griefe [l]. And their pleaſures too are but verie ſhort, and deceitful, and diſhoneſt, and filthie. But this they perceiue not, they are ſo droonken and blind: but like brute beaſts, for a litle pleaſure in this world, they caſt their ſoules into euerlaſting paines [m].

[f] Gen. 3, 10. 11. 17. Iob. 12, verſe. 1, &c.

[g] Luke. 12. verſe. 20. 45. 46.

[h] 1. Theſ. 5, 3. Pſa. 37. 20. 2. 9. 13, &c.

[i] Luk. 6, 24. 25. 26.

[k] Pſal. 37. 9. 10. 20, &c.

[l] Prou. 14, verſe. 13.

[m] Pſ. 49, 12. 13, &c.

Where-

Wherefore, my sonne, folowe not
[n] Eccles. 18, verse. 30. 31. thou thy lusts [n], but renounce thine owne wil [o]. Delite thy selfe in the Lord [p], and he wil giue thee thine harts desire.

Galath. 5, vers. 16, &c. [o] Luke. 9, vers. 23, &c. [p] Psa. 37, 4.

For, know this for a truth, if thou wouldest trulie reioice, and receaue much comfort at mine hands, thou must vtterlie despise al worldlie things, and contemne those vaine delights [q]. For therein true felicitie, and ample reward of comfort doth consist. And the more thou withdraweste thy selfe from worldlie pleasure, the sweeter consolations shalt thou find in me [r]. But, as I said before, thou shalt not attaine therevnto without sorowe, and labor [s].

[q] Iere. 9, 23. 24. [r] Psa. 94, 19. 2. Cor. 1, 3. 4. Iames. 1, 2. [s] Acts. 14, 22 [t] Roman. 8, verse 1, &c. Galat. 5, 16. 17. [u] 2. Cor. 11, verse. 3. Reu. 12, 9. 11. 17. [x] 1. Pet. 5, 8. 9. Mat. 26, 41.

For there is against thee old custome, but that wilbe foiled by a better custome: the flesh, but that wilbe brideled [t] by the heate of the spirit: the old serpent [u] Satan, but he both at thy praier wil flie, and by godlie exercise runne awaie [x].

Of

Chap. 15.

Of obedience to our betters, after the example of Christ.

LORD.

SOnne, he that withdraweth himselfe from obedience, driueth himselfe out of Gods fauor [a]: and he that seeketh priuate, forgoeth publike things.

He which gladlie, and voluntarilie [b] obeieth not his better, showeth plainelie therebie, that he hath not yet brought his flesh in subiection, but that it wincheth backward, and murmureth manie-times [c].

Wherefore learne with al speed to submit thy selfe to thy superior [d], if thou desire to tame thy flesh [e]. For the outward enimie is the more easilie ouercome, if the inner man be sure, and strong [f].

Thou hast none so il, and troblesome an enimie to thy soule, as thy selfe, if thou be out with the spirit [g]. For thou must vnfeinedlie contemne thy selfe, if thou wilt be master ouer blood, and flesh. But forasmuch as thou loueſt thy selfe as yet immoderatelie,

[a] Deut. 11, 1. Deut. 21, 18. 19, &c.

[b] Ephe. 6, 6. Colos. 3, 22.

[c] Tit. 3, 1. 3.

[d] 1. Pet. 2, 13 14.

[e] 1. Pet. 2, 11.

[f] Matth. 26, verse. 41. Luk. 22, 40. 46.

[g] Gal. 5, 16.

I. 1.

ratelie, thou abhorreſt to commit thy
[h] Luke. 9. verſ. 23, &c. ſelfe wholie to the wil of another [h].
But, ô earth and aſhes [i], what great
[i] Eccl. 10, 12. thing dœeſt thou, if for the Lords
[k] 1. Pet. 2, verſe. 13. ſake thou obeie man [k]; when I the
Almightie and moſt hie, who of no-
[l] Col. 1, 16. Iohn. 1, 1. 2. 3. thing created al things [l], ſubmitted
my ſelfe humblie to man for thy ſake,
and was moſt vile & contemptible [m],
[m] Matt. 20, verſe. 28. that thou by mine humilitie migh-
teſt ouercome that pride of thine [n]?
[n] Philip. 2, 6. 7. 8. Learne to obeie, ô duſt [o]; learne to
bring downe thy ſelfe, ô earth, and
[p] Matth. 11, 29. ſlime [p], and to throwe downe thy
ſelfe vnder al mens feete. Learne, I
[o] Eccleſ. 10, verſe. 12. ſaie, to breake thy wil, and humblie
to ſubmit thy ſelfe to al [q]. Waxe hot
Gen. 3, 19. againſt thy ſelfe, and ſuffer not pride
[p] Gen. 2, 7. to haue place within thee: but ſhowe
[q] Eph. 5, 21. 1. Pet. 2, 13. thy ſelfe ſo lowlie, and ſimple, that al
maie treade thee vnder feete like
[r] Eſai. 10, 6. mire in the ſtreets [r].

What haſt thou, ô vaine man, to complaine? How canſt thou, ô wicked wretch, ſpeake againe to them which diſpraiſe thee, ſeeing ſo often-
[f] Matth. 18, verſe. 21. 22, &c. times by offending G O D, thou haſt deſerued the paines of hel [f]? But I
[t] Rom. 2, 4. 1. Pet. 1, 3. 2. Pet. 3, 9. gratiouſlie haue ſpared thee [t] making
no ſmal account of thy ſoule, that
thou perceiuing this my loue to thee

wards,

To feare God in great wisdome.

wards, mightest alwaies showe thy selfe thankeful for my benefits[u], and euermore, being giuen to true obedience, and modestie[x], take it patientlie when thou art contemned[y].

[u] Ps.116,12. 13. 17.
[x] 1.Pet.1,17.
[y] 1. Pet. 2, vers.20,&c.

Chap.16.

That we are to consider the secret iudgements of God, least we waxe proud in his gifts.

SERVANT.

O Lord, when thou thundrest forth thy iudgments against me, thou makest al my mébers to shake, & quake for feare, & terrifiest my mind aboue measure[a].

[a] Iob.4, 17. 18. 19. Psalm.6, 1. Psal.38, 1. 2,&c.

Astonished I consider that the verie heauens are not cleaue in thy sight[b]. And if thou foundedst follie in thine angels, and therefore diddest not spare them, what shal become of me[c]? If the verie starres did fal from heauen[d], what shal I that am but ashes and dust[e] hope for? They whose works seemed commendable, haue vtterlie bin confounded[f]; and such as were fed with the bread of angels, I haue seene to be

[b] Iob.15,15
[c] Iob.4, 18. 19.
[d] Esa.14,12.
[e] Eccle. 10. verse. 12.
[f] Matth.11, vers.20,&c. Matth. 23, verse.3, &c.

delighted with the huskes that ſwine
g Luk. 15, 16 eate g.

So that there is none holines, if thou, Lord, draw back thine hand, no wiſedome helpeth, if thou gouerne
h 1. Cor. 1, verſ. 17, &c. not h; no ſtrength dooth good, if thou aſſiſt not; no chaſtitie is ſure, if thou defend not; & no cuſtodie can keepe
i Pſa. 127, 1. ſafe, if thou watch not i.

For being forſaken, alas, we drowne,
k Matth. 8, verſe. 25. Luke. 8, 24. and periſh k; but if thou care for vs, we liue, and proſper. We are of our ſelues fraile, but ſtrong through thee; & of our ſelues neither hot nor cold,
l Luke. 17, 5 but zelous through thee l.

Doubtles it is my part to conceaue moſt humblie, and baſelie of my ſelfe:
m Luke. 18, verſ. 11, &c. 1. Cor. 4, 7. and though I ſeeme to haue ſome goodnes, yet muſt I not weie the
n Pſal. 19, 9. Pſal. 119, 7. 30. 52. ſame m. I ſaie, it is my part to ſubmit my ſelfe to thoſe bottomles iudgements of thine n, ſeing I find my ſelfe to be no better than nothing of nothing.

O waight without meaſure! O ſea
o Pſal. 36, 6 vnpaſſable o, where I find my ſelfe to be nothing but altogether nothing! Where is then the couert of glorie? Where is the vaine concept of glo-
p Pſal. 9, 16. Pſ. 119, 120. rie? Al vaine glorie is ſwalowed vp in the gulfe of p thy iudgements ouer me.

me. What are al men in thy sight? Euen as claie in respect of the potter [q].

[q] Esa. 29, 16.

Can he waxe proud with vaine praises, whose mind is trulie obedient to the Lord? No, though al the world should extol him, seeing he is in seruice to the truth; he wil not be moued [r] with their commendations, whose trust is fixed vpon the Lord. For euen they al, who vtter his praises, are nothing, and together with the sound of their words, shal vanish awaie [s]. But the truth of the Lord endureth for euer [t].

[r] Iere. 9, 23. 24.
[s] Ps. 89, 48. Psal. 49. 10.
[t] Esai. 40, 8. Psal. 117, 2.

Chap. 17.

What words, and manner we should vse in desiring anie thing at the hands of God.

LORD.

SOnne, in thy praiers thou must vse these words: Lord, be it euen so, if it please thee [a]; Lord, if it be for the aduancement of thy glorie, let it be done in thy Name; Lord, if thou seest it good, and profitable for me, grant that I maie vse it to thine honor, and praise: but if thou knowest it wil be

[a] Iam. 4, 15. Acts. 18, 21. 1. Cor. 4, 19. Matth. 6, 10. Mat. 26, 39. 42.

hurtful, ô Lord, remoue awaie this
[b] Iam. 4, 3. desire fro me [b].

For euerie desire, which seemeth right and good in the iudgement of man, is not of the holie spirit: and it is an hard matter to discerne rightlie whether a good or an euil spirit dooth prouoke thee to couet this or that; or whether thine owne spirit moue thee
[c] 1. Cor. 2, verse. 11. therevnto [c]. Manie in the end haue bin deceaued, who seemed to be stirred vp by a good spirit.

And therefore alwaies thou must wish for ỹ, which thou wouldst haue in the feare of God, and with humblenes of mind [d]: and commit the whole matter to the Lord, with a meere checke to thy selfe, saieng on this wise:
[d] Psal. 19, 7. Psal. 111, 5. Prou. 1, 28. 29.

Lord, what is better for me thou knowest, doo thou whether of both
[e] Mat. 8, 2. Mark. 14, 36 thou wilt thy selfe [e]. Giue me what thou wilt, as much as thou wilt, and when thou wilt thy selfe. Deale with me as thou thinkest good, and as it shal please thee, and be most for thy glorie. Place me there, where thou wilt thy selfe, and in al things vse me
[f] Psal. 31, 5. at thy pleasure. I am in thine hand [f],
[g] Ps. 116, 16. turne me, lose me euerie waie. Be-
Luke. 1, 38. hold, I thy seruant [g] am prepared to

al

al things: becauſe my deſire is to (and would to God I could rightlie, and perfectlie) ſerue thee, not my ſelfe [h]. [h] Rom. 14, 8 Phil. 1, 20.

Chap. 18.

A praier for grace to doo the wil of God.

SERVANT.

Moſt bountiful Sauior, extend thy fauor towards me [a], let it be with me, & labor with me, and continue with me vntil the end [b]. [a] Pſal. 80, 3. [b] Phil. 2, 12.

Giue me grace to wiſh, and couet thoſe things [c], as maie be grateful to thee, and acceptable in thy ſight. [c] Phil. 2, 13.

Let thy wil be my wil, and let mine alwaies folow thine, and agree therwith [d]. [d] Mat. 6, 10. Mat. 26, 39. 42.

Grant that I maie like and miſlike that which thou dooeſt [e], and neuer like or miſlike anie thing, but that which thou dooeſt either like or miſlike. [e] Ioh. 4, 34. Iohn. 5, 30. Iohn. 6, 38.

Aſſiſt me to crucifie my ſelfe to al worldlie things [f]; and for thy ſake to couet in this world to be contemned and vnknowen. [f] Gal. 6, 14. Roman. 6, verſe. 3, &c. Philip. 3, 8.

And aboue al things grant that I

The third booke

maie reſt, and haue peace in thee: thou art the true peace, thou alone art the quietnes of mind [g]. Without thee al things are hard, and troblesome [h]. In this peace, that is, in thee alone, which art the cheefeſt, & euerlaſting felicitie, I wil ſleepe, and take my reſt [i], *Amen*.

[g] Phil. 4, 7.
[h] Iohn. 14, verſe. 27. Iohn. 16, 33.
[i] Pſalm. 3, 5. Pſalm. 4, 8.

Chap. 19.

That the true comfort is to be ſought for, in God alone.

SERVANT.

WHatſoeuer pleaſure I can wiſh, or imagine, I looke not for it in this life, but in the world to come [a].

[a] Rom. 8, 18 32. 1. Cor. 2, 9. Heb. 13, 14.

If I alone had al the pleaſures that mought be, and enioied al the delights in the world, certaine it is they would not long endure [b].

[b] Iohn. 16, 20. 22.

And therefore thou canſt not fullie be delighted, and refreſhed thoroughlie (ô my ſoule) but in the Lord [c], who comforteth the abiect [d], and aſſiſteth the meeke [e].

[c] 1. Cor. 7, 31. 1. Iohn. 2, 17.
[d] 1. Cor. 1, 31 2. Cor. 1, 3. 4
[e] 2. Cor. 7, 6 Iames. 4, 6

Hope a little while [f], ô my ſoule, hope for the promiſe of GOD, and thou ſhalt attaine to plentie of al

[f] Pſal. 27, 14

good

good things in heauen. But if thou vnmeasurablie desire tẽporal things, make an account of it, thou shalt forgo eternal [g].

Vse this world [h], but desire heauen [i].

No temporal thing can satisfie thee [k]; for thou art not created to enioie the same.

Haddest thou al creatures in thine owne possession: yet wert thou not blessed. But thy felicitie consisteth in God the creator of al [l]. Which is such, not as is seene and commended of the foolish fauorers of this present world, but as the good, and faithful disciples of Christ hope for, and they somtime foretaste who are spiritual & pure in hart [m], whose conuersation is in heauen [n]. Vaine, and short is al worldlie consolation: but true and blessed is the spiritual [o] which the truth dooth minister.

The godlie man carrieth alwaies about his comforter, euen Iesus [p], whom on this wise he speaketh vnto:

O Lord Iesu, be with me in al places, and at al times. Let this be my comfort, to lack al worldlie comfort willinglie [q]: or if at anie time I lack thy consolation, let thy wil, and due

[g] Luke. 16, verse. 25. 1. Iohn. 2, 15. 16. 17.
[h] 1. Cor. 7, verse. 31.
[i] Colos. 3, 1. 2.
[k] Eccle. 1, 8. Eccles. 4, 8.
[l] Psal. 36, 7. 8. 9.
[m] Matt. 5, 8. Psalm. 24, 4.
[n] Phil. 3, 20.
[o] Psa. 31, 19.
[p] 2. Cor. 1, 2. 5. Coloss. 1, 2.
[q] Iob. 6, 7.

r 1. Pet. 1, 7. trial of me r be in steed of cheefest
s Psal. 23, 4. comfort s. For thou wilt not alwaies
chide, neither keepe thine anger for
t Psa. 103, 9. euer t.

Chap. 20.

That al our cares must be cast vpon God.

LORD.

a Iam. 4, 7. MY sonne, let mee deale as I wil w̄ thee a. I doo know what is for
b Ps. 94, 11. Matt. 16, 23. thy profit. Thou conceaueſt as a man b, and
c Cor. 3, 1. in manie things doeſt so thinke, as thy fleshlie mind doth counsel thee.

SERVANT. Truth Lord: Thou hast more care of me, than I can haue
c Ps. 55, 22. Esai. 49, 14. 15. of my selfe c. For he standeth totteringlie, who trusteth not wholie in
d 1 Pet. 5, 7. thee d.

O Lord, so that my wil maie be right and grounded on thee, deale
e Luk. 1, 38. with me euen as thou wilt e. For it cannot be but good whatsoeuer thou shalt determine of me.

Wherefore whether thou wilt that
f Rom. 12, 12. 2. Corint. 6, verse. 4, &c. I be in darknes, I praise it f; or in the light, I praise it; whether in prosperitie, I praise it; or in aduersitie, I praise

that

that also [g].

LORD. Sonne thou must be so minded, if thou wilt deale with me: and be as willing to suffer [h], as to reioice; and to be poore, and needie [i], as rich and wealthie.

SERVANT. Lord, I wil gladlie suffer for thy sake whatsoeuer thou shal send: yea I wil take in good part at thine hands euil as wel as good, sower as sweete, sorowe as ioie [k], and for al things yeeld thanks [l].

Defend me, ô Lord, from sinne and I wil feare neither death, nor the diuel: & so thou forsake me not vtterlie, neither blot me out of the booke of life, no miserie shal dismaie me [m].

[g] Psal. 34, 1.

[h] Iam. 1, 2. Iohn. 15, 19. Iohn. 16, 2.

[i] Matth. 19, verse. 27. Luke. 9, 23.

[k] Phil. 4, 4. 5. Colos. 1, 11. 12.

[l] 1. Thess. 5, verse. 18.

[m] Psalm. 91, verse. 5, &c.

Chap. 21.

That the troubles of this life are patientlie to be suffered after the example of our Sauior Christ.

LORD.

MY sonne, for thy saluatiō I came down frō heauen [a], and tooke thy miseries vpon me not of necessitie [b], but voluntarilie; to teach thee to be patient,

[a] Iohn. 3, 13 Iohn. 6, 33. 38, &c. Philip. 2, 7. 8.

[b] Esai. 53, 5.

tient, & to beare the miseries of this
[e] 1. Pet. 2, world gladlie, not grudginglie.
verse. 21, &c. For from the houre of my birth e-
[d] Esaie. 53, uen til my death on the crosse, there
verse. 2, &c. neuer wanted sorowes, which I was
Luke. 9, 22. to suffer [d]. I bare the want of necessa-
[e] Luke. 2, 7. rie things [e]; I heard much muttering
Matth. 4, 2. against me [f]; I put vp manie taunts
Luke. 9, 58. and reproches [g]; for my benefits, I
[f] Ioh. 7, 12. receaued vnkindnes [h]; for my mira-
[g] Matth. 12, cles, il words [i]; for my ghostlie coun-
verse. 24. sell, reprehension [k].
Iohn. 8, 48.
[h] Esaie. 5, SERVANT. O my Lord, seeing
verse. 1, &c. thou in this life hast shewed thy selfe
Matth. 21, patient (wherein especialie thou ful-
verse. 33, &c. filledst the commandement of thine
[i] Luk. 11, 14. heauenlie father [l]:) good reason is it,
15. that I a miserable, and sinful wretch
[k] Ioh. 7, 28. doo showe my selfe patient according
30. to thy wil; and, while thou thinkest
[l] Ioh. 17, 4. meete, beare the burden of mortal
Philip. 2, 8. life after thine ensample [m].
[m] 1. Pet. 2. For although this present life
verse. 21, &c. seeme burdensome: yet through thy
[n] Matth. 11, fauor it is made the lighter, and maie
verse. 29. the more easilie be borne of weake-
30. lings both by thine example [n], and of
[o] Phil. 4, 13. thy saints [o].
Hebr. 6, 11.
verse. 12. Yea much more comfortable is it
Hebr. 11, 32. now, than it was in the old law, when
33, &c. both the waie was harder to find [p],
[p] 1. Cor. 3, and
verse. 13, &c.

and few had a deſire to ſeeke the celeſtial kingdome [q].

Then how much am I bound to thee, which haſt vouchſafed to ſhowe both to me, & to al beleeuers a right and readie waie vnto thine euerlaſting kingdome [r]! For thy waie is our waie: and by holie patience we ſtriue to come vnto thee, our crowne: whome, vnles thou haddeſt gone afore [s], and ſchooled vs [t], who would care to folow? How manie would abide not onelie behind, but a great waie off alſo, if they had not theſe thy noble examples before their eies?

And, hearing ſuch commandements and ſignes, and yet are lukewarme; what would we doo if we had not ſuch a light giuen vs to folowe thee?

[q] Rom. 9,29 1.Cor.10,6.

[r] Ioh.14, 6.

[s] Ioh.14, 2, 19. Iohn 15, 18.

[t] Ioh.16, 32 33.

Chap. 22.

Of long-ſuffering; and who is patient in deed.

LORD.

WHat is that thou ſaieſt, my ſonne? ceſſe to complaine. Behold how both I [a], and other ſaincts [b] haue ſuffered; thou

[a] Heb 12,2.
[b] Hebr. 11. verſ. 32, &c. Hebr.6, 11. 12.

thou hast not as yet resisted vnto
[c]Heb.12,4. bloud [c]. Litle is it which thou sufferest being compared with them, who
[d]Heb.11,34 haue suffered so much, so mightilie
35. bin tempted, so grieuouslie afflicted,
36. so manie waies tried, and exercised [d].
37. And therefore cal such into mind as haue endured mo troubles: so shalt thou more easilie beare thine owne. And if thine seeme not light, looke whether impatiencie doo not cause thee to thinke so. But, be they
[e]2.Cor.6,4 small, be they great, endeuor thou to
Iames.1,2. beare them patientlie [e].
3. For the more patience thou showeest, the more wiselie thou dooest; the more fauor thou shalt get, the more easilie thou shalt beare aduersitie, being both in mind, and custome not
[f]Rom.5,3. slothfullie prepared herevnto [f].
4. And saie not, I neither can, nor maie suffer this at his hands; for he hath iniuried me greatlie, and accused me of those things, which I neuer thought of; if another had dealt so with me, I could yet haue put vp such things, as I see might reasonablie be put vp. I saie, vse not these speeches, for they are foolish cogitations, such as neither waigh the woorthines of patience, nor the reward due for the same [g],

same [g], but respect persons rather, and iniuries receiued [h].

He is not trulie patient, that wil beare but with whome he list, and what he list. But he is patient in deed, that waigheth not who molesteth him, whether his better, or his equal, or his inferior; whether he be good and godlie, or wicked and vngratious: and howsoeuer he be iniuried, and when soeuer, he taketh it in good part, as sent from God, and puts it in his winnings. For the smalest thing that is, being suffered for Gods sake, shal haue a great reward [i].

Wherefore be thou girded [k] vnto the battel, if thou wilt haue the victorie. Vnles thou striue, thou shalt neuer obteine the crowne of patience [l]. So that, if thou wilt not suffer, thou refusest to be crowned: but if thou desire to be crowned, striue manfullie, and suffer patientlie the brunt of the battel [m]. For neither quietnes without labor, nor victorie without fighting is obteined [n].

SERVANT. O my Lord, grant that through thine assistance I maie doo that, which of my selfe me thinks I cannot doo [o]. Thou knowest that otherwise I can but suffer little, & euen by

[g] Iam. 1, 12.
[h] Mat. 5, 43. 44, &c.
[i] Matt. 5, 12. 1 2. Rom. 8, 18. Phil. 1, 12. 13, &c.
[k] Eph. 6, 14.
[l] 2. Tim. 2, 5.
[m] Pſ. 27, 14. Pſal. 31, 24.
[n] 2. Tim. 2, 5
[o] 2. Cor. 3, 5

by a ſmal puffe of aduerſitie, am eaſilie ouerthrowen.

Pſal. 119, verſe. 67. 71. Roman. 5, verſe 3, &c. Iames. 1, 2. 3. P Grant that al trobles for thy name ſake maie be welcome to mee, and wiſhed for: for to ſuffer, and to be afflicted for thee, is verie good for my ſoules health P, *Amen.*

Chap. 23.

A confeſſion of mans weakenes, and miſerie.

SERVANT.

Pſal. 32, 5. I Wil confeſſe my ſinnes, and wickednes vnto thee, ô Lord, a.

Oftentimes a ſmal thing brings me down, and trobles me. Sometime I determine to plaie the ſtout champion; and by and by with a light tentation I am ouerthrowen. Now and then of a ſmal thing ariſeth a greeuous tentation; and when I thinke I am ſafe, vnawares manie-times I receaue the foile.

Wherefore, Lord, behold mine humilitie and frailtie, which is wel knowen to thee. Haue mercie on me, and deliuer me out of this mire b.

Pſal. 69, 1. 2. b

This doth vexe me at the verie hart,

hart, and confounds me in thy presence, when I see how fraile I am, and weake to resist affections: which albe they drawe me not altogether to assent [c], yet they disquiet me greatlie by their sore assaults, and make me wearie of my life, they fight so within me. [c] Rom. 7, 15. 16. 17. 24.

And hereby more euidentlie I perceaue mine owne infirmitie, in that I see wicked cogitations doo more easilie inuade, than forsake me.

Oh that thou most mightie God of Israel, and louer of godlie soules [d], oh that thou wouldest behold my paine and griefe [e], and prosper mine endeuors! [d] Heb. 4, 15. [e] Psa. 25, 16.

Strengthen me with courage from thine holie heauens, that the old man, euen the miserable flesh, not plainelie as yet made subiect to the spirit [f], get not the vpper hand [g], whome, as long as we liue in this wretched world, we must resist [h]. I cal it wretched, because therein al things are ful of snares, and enimies [i]. For tentations come vpon tentations: yea, while one conflict is a making, others come on the necke of them vnlooked for [k]. [f] Rom. 8, 5. [g] Rom. 6, 12 [h] Gal. 5, 16. 17. [i] Iob. 14, 1. 22. 1. Pet. 5, 8. [k] Iob. 7, 13. 14.

So then can this life be loued, which hath

hath so much gal therein, and is open
l Iob. 5, 7. to so manie troubles, and miseries [l]? Or
can it be called a life, which causeth
m Iob. 10, 17 so manie deaths, and plagues [m]? And
yet, notwithstanding al this, it is lo-
n Mat. 7, 13. Luke. 13, 23. 24. ued, and manie seeke for pleasure in
the same [n].

The world is manie-times dispraised, becaus it is deceitful, & vaine [o]:
o 1. Iohn. 2, verse. 17. and yet it is hardlie forsaken, the de-
p 1. Iohn 5, verse. 19. sires of the flesh beare such a swaie [p].
For in verie deed some things prouoke to loue, other to abhor the
q 1. Iohn. 2, verse. 16. same. To loue it, the lust of the flesh, and of the eies, with the pride of life [q]
wil allure to abhor it; the paines,
r Ioh. 16, 20. Luk. 16, 25. and euerlasting miseries to come [r], maie cause.

But, alas, vile pleasure subdueth the mind addicted to the world: so that to feed the senses, it thinketh it a pastime, hauing neither seene, nor
s Psal. 34, 8. 1. Cor. 2, 9. 10. 14. tasted the swetnes of the Lord [s], nor the inner comfort of virtue [t].

But they, which vtterlie contemne the world; and studie vnder holie discipline to liue vnto GOD, they both knowe the heauenlie comfort,
u Luk. 9, 23. Iohn. 16, 33. promised to such as forsake themselues [u], and also perceaue how lamentablie the world doth er, and lies

lies in wickednes [x]. [x] 1. Iohn. 5. verse. 19.

Chap. 24.

That we must repose no confidence in anie creature, but in God alone.

SERVANT.

O My soule [a], trust in the Lord in al things, and aboue al things: for he is the euerlasting rest of ỹ godlie [b]. [a] Psal. 16, 7. [b] Ps. 132, 14

Giue me grace, ô sweete Iesu, ô my GOD, to rest in thee aboue al things in the world; aboue al helth, and beautie; aboue al honor, and glorie; aboue al power and dignitie; aboue al knowledge and dexteritie of wit; aboue al cunning and riches; aboue al mirth and ioifulnes; aboue al praise, al fame, al sweetenes, al pleasure; aboue al hope, al promise, and al merit; aboue al desire, al gifts, al rewards which thou canst giue, & powre out; aboue al ioie, and iolitie which the mind can feele, and conceaue; finalie, aboue al angels, and archangels, aboue al the host of heauen, aboue al things visible and inuisible, aboue al things, which thou

[c] Matth. 10. thou art not [c], ô my God.

verſe. 37. For thou, my God, thou art beſt of
38. al; thou alone art almightie; thou
39. alone art plentiful; thou art moſt
Mat. 19, 27. ſweet, and thou art moſt comforta-
28. ble; thou art moſt faire, moſt loue-
29. lie, moſt noble, and moſt glorious [d].
Rom. 8, 35. In thee are, haue bin, and wil be
38. euermore al good, and perfect
39. things: and therefore both little is
1. Ioh. 2, 15. it, and leſſe than thy ſelfe, whatſoe-
[d] Pſalm. 36, verſ. 5, &c. uer thou giueſt me beſides thy ſelfe,
Pſalm. 42, 1. or openeſt and promiſeſt of thy
ſelfe not ſeene, neither perfectlie
attained.

For my mind wil neuer bee at quiet, nor content with that is preſent; vntil, hauing paſſed ouer al gifts and worldlie things, it reſt in

[e] Pſa. 116, 7. thee [e].

O Chriſt, my ſweete ſpouſe and ſauior, ô moſt faithful louer, Lord of

[f] 1. Tim. 6, the whole world [f], ô that I had the
verſe. 15. wings of true libertie, that I might
Reuel. 1, 5. flie vnto thee, and reſt in thee [g]!
[g] Pſa. 55, 6. O when ſhal I be mine owne man,
and behold how ſweete thou art,

[h] Pſal. 34, 8. my Lord, my God [h]! When ſhal I wind my ſelfe wholie into thee in ſuch ſort, that for the entire good wil I beare thee, I maie not knowe my

my selfe, but thee alone after an incredible manner, knowne but vnto few[i]! [i] Psa. 17, 15.

Now oftentimes I sigh[k], & beare my wretchednes with greefe, because much euils rush vpon me in this vaile of miseries, the which manie-times trouble me, & grieue me, and ouershadowe me, and hinder me, yea they distract, and withdrawe, and so intangle me, that I can haue no free accesse vnto thee, nor enioie thy louing embracements in the presence of thy blessed saints[l]. [k] Ro. 7, 24. [l] 1. Cor. 13, verse. 12.

O my God, let my so manifold sighes, and sorowes of mind, which I feele in this world, moeue thee.

O Iesus the brightnes of eternal glorie, and comfort of the wandring soule, my mouth is with thee that cannot speake, and in silence[m] doo I speake to thee. [m] Esa. 30. 15

How long wil my Lord defer his comming? Oh that he would come to me poore wretch, make me glad, and with stretched out arme deliuer me from al troble[n]! [n] Psal. 40, 7

Come, Lord Iesus, come[o]. For lacking thee, I am no daie, no houre in quiet: bicause thou art my ioie, without whom my table is emptie. [o] Reuel. 22, verse. 20. 17. Psal. 130, 5. 6. 7.

I am a caitiue, and I knowe not how, kept in prison, and kept downe
p Ro,7, 23. with fetters p, and so shal be, til thou
24. comfort me with the light of thy presence, set me at libertie, and shew
q Rom.8,2. me a freendlie countenance q.

Let others seeke in steede of thee what they wil: nothing neither doth, nor shal please me, but thou,
r Psal.3, 3. my God, my hope, and eternal sal-
Psal 16, 2. uation r.
2.Sam.22,2.

I wil neuer be silent, I wil neuer
s Luk.11, 9. cesse to praie s, vntil thou put away al
10. displeasure, & speake to me againe.
Luke.18, 1. LORD. Lo, because thou callest
7. for me, I am come: thy teares, thy groning, thine humilitie, and hartie sorowe haue moued me so to doo.

SERVANT. O my Lord, through the desire I haue to enioie thee, I, who am readie to renounce al things for
t Phil.3, 7. thy sake t, haue called thee. But thou
8. first diddest stirre mee vp to seeke
u Luke. 10, thee u; for which thing, ô Lord, I
verse. 22. yeeld thee humble thanks, who of thy great goodnes hast bestowed so singular a benefit vpon me.

Now what remaineth, but that I
x Psal.78, 8 humblie submit my selfe to thee x,
Psal.119, 5. being alwaies mindful of my sinnes,
y Ps.119, 19. and vilenes y?

For

For among al things either in heauen or earth none is like to thee [z]. Thy works are exceedingly good [a], ô Lord, thy iudgements are true, and al things are guided by thy prouidence [b].

Wherefore praised, and magnified be thou, ô wisedome of the Father [c]; and thou my soule [d], and mouth, with al creatures of the world [e], extol and glorifie him for euer.

[z] Pſ. 35, 10. Pſal. 71, 19. Pſal. 89, 18. Pſal. 86, 8.
[a] Gen. 1, 31.
[b] Pſal. 19, 1. 2.
Matth. 6, verſ. 26, &c.
[c] 1. Cor. 1, verſe. 24. Coloſſ. 2, 3.
[d] Pſ. 146, 1. 2.
[e] Pſ. 150, 6. Pſalm. 148, verſe 1, &c.

Chap. 25.

Of the continual calling into mind the infinit bleſſings, and benefits of God.

SERVANT.

O Lord, open thou the eies of my vnderſtanding [a], and teach me to liue according to the rules of thy lawe.

[a] Pſ. 119, 18. 17.

Grant that I may knowe thy wil, and with great reuerence, and paineſulnes, cal thy manifold benefits conferred both vpon me, and al men into mind; that ſo I maie render

der due praise vnto thee for the same [b].

[b] Psal. 26, 7.

Albeit, to saie the truth, I cannot sufficientlie commend thee for the least of all thy benefits [c]; yea, so vnable am I to extol thee dulie for them [d], that when I consider thy liberalitie, I am vtterlie dismaied at the greatnes thereof.

[c] Eccl. 18, 4.

[d] Psal. 40, 5.

For whatsoeuer we haue, belonging either to the bodie, or to the soule, outwardlie or inwardlie, naturalie or otherwise; they are thy benefits, and commend thy bountie ousnes, and liberalitie [e], of whom we haue receiued al good things [f].

[e] Psalm. 33, verse. 6, &c. 1. Corin. 12, verse. 8, &c.

[f] Iam. 1, 17.

And although some haue mo than others, yet al is thine [g], and without thee euen the least thing cannot be attained [h].

[g] Matth. 25, vers. 14, &c.

[h] Ioh. 3, 27.

Now if anie haue receiued greater gifts, he cannot brag of his own merit, nor extol himselfe aboue others, nor despise his inferior [i]. For by so much is a man greater, and better, by how much he ascribeth lesse to himselfe [k], and is the moderster in yeelding thanks. And [l] more vile and vnworthie a man iudgeth himselfe, the more capable is he of greater things [l].

[i] 1. Cor. 4, 6, 7.

[k] Matt. 11, 29.

[l] Mat. 23, 11. 12. Luk. 18, 13. 14.

Again

Againe, he that hath fewer gifts, ought not to take it heauilie, nor to enuie his better [m]; but rather to cast his eies vpon heauen, and highlie to commend thy goodnes, who giuest thy gifts so abundantlie, & so franklie without respect of persons [n].

From thee we haue al [o], and therfore in al things thou art to be glorified. What is meete for euerie man thou knowest; and why this man hath little, and he much, it is not for vs, but for thee to iudge, who knowest what is necessarie for euerie man.

Therefore, my Lord and God, I count it for a great benefit, to haue but few things which seeme glorious, and praise-worthie in the opinion of man. And thus I thinke, that basenes, & pouertie should be so far from disquieting the mind, & bringing downe a man, that they ought to be occasions of great comfort, and reioicing, inasmuch as thou, God, doest choose the poore, humble, and despised in this world into the number of thy saincts, and seruants [p].

As witnes thine apostles, whome thou madest princes through al the earth [q]: who behaued themselues so modestlie, and showed foorth so little

[m] Iam. 4, 2.

[n] Mat. 5, 45 Luke. 6, 35.

[o] 1. Cor. 4, 6, &c. Iam. 1, 17.

[p] Psa. 113, 7. 8. Matth. 5, 3. 1. Cor. 1, 26. 27. 28.

[q] Psa. 45, 16.

malice, and deceipt, that not onelie they absteined from complaining, but also reioiced to suffer rebuke for thy name [r]: yea those things which we naturalie abhor, they did greedilie embrace [s].

So that nothing should so comfort, & reioice the hart of him, which loueth thee, and confesseth thy goodnes, as the knowledge of thine heauenlie wil [t], wherewith he ought so to content himselfe, that he desire as greatly to be of smal, as another doth to be of great accompt; and take as wel in woorth the lowest place, as the hiest roome, and to be despised and contemned; as to be honored, and extolled aboue al [u]. For more should he desire to haue thy wil done [x], and thine honor aduanced, than anie thing besides [y]; yea more pleasure should he take therein, thã in anie thing els, which either he hath alreadie, or maie haue [z].

[r] Acts.5, 41.
[s] 1. Thess. 2, verse. 15. 2. Cor. 11, 23 24, &c.
[t] Iere. 9, 23. 24. 1. Cor. 1, 31.
[u] Matth. 20, verse. 25. 26. 27. Luk. 22, 25. 26. 27.
[x] Mat. 6, 10. Mat. 26, 39. 42. 44.
[y] 1. Iohn. 2, verse. 15. 16. 17.
[z] Rom. 8, 35 36, &c.

Of

Chap. 26.
Of the things, in number foure, which procure quietnes.

LORD.

WIl now teach thee my ſonne, the readie waie vnto peace, and freedome.

SERVANT. Doo, Lord, as thou ſaieſt: for that is it which I deſire.

LORD. My ſonne, doo the wil of another, rather than thine own wil [a]: alwaies deſire litle before a great deale [b]: alwaies couet the loweſt place [c], and ſubmit thy ſelfe to al [d]: alwaies praie, and wiſh that thou maiſt throughlie doo the wil of God [e]; and doubtles thou ſhalt enter into the bounds of peace, and quietnes.

SERVANT. This thy ſhort ſpeech, Lord, conteineth much perfection: and though it be breefe for words, yet is it pithie for ſenſe, and moſt effectual. And, did I faithfulie obeie the ſame, ſure I am, affections would not beare ſuch a ſwaie within me, as they doo [f]: and, I neuer am greeued, and out of quiet, but when I ſwarue from

[a] Ioh. 4, 34. Iohn. 5, 30. Iohn. 6, 38.
[b] Acts. 20, verſe. 33. 34. 35.
[c] Luk. 14, 8. 9. 10. Prou. 25, 7.
[d] Eph. 5, 21.
[e] Mat. 6, 10.
[f] Rom. 7, verſ. 15, &c. Galat. 5, 17.

from this thy doctrine.

But thou, Lord, which art almightie, and alwaies dooest desire the welfare of man[g], extend thy fauor towards me, that both I maie doo thy wil, and attaine saluation, *Amen.*

[g] Ezech. 18 verse. 32.

Chap. 27.

A praier against euil thoughts, or cogitations.

SERVANT.

O Lord, my God forsake mee not[a]; ô my God, assist me. For euil cogitations, and feares be in my mind, which disquiet me; insomuch that I see not how to auoid, and breake them off without great hurt to my selfe.

[a] Psal. 22, 1.

LORD. I wil go before thee, and suppresse the power of man: and, hauing opened the prison doore[b], reueale my secrets, and mysteries vnto thee.

[b] Act. 5, 19. Act. 12, 10.

SERVANT. Doo so, Lord, and with thy countenance[c] banish al wicked cogitations fro my mind. For this is my onlie hope, and comfort in trouble, euen to flie vnto thee[d], to depend

[c] Psal. 67, 1.

[d] Psa. 18, 3. 6.

pend vpon thee, to cal vpon thee zelouſlie, and patientlie to expect thine heauenlie comfort [c]. [c] Pſa. 27, 14.

Chap. 28.

A praier vnto almightie God, to haue the eies of our vnderſtanding opened.

SERVANT.

O Sweete Ieſu, lighten me with the brightnes of thine euernal light, & driue al darkenes, as it were, from the manſion houſe of my ſoule [a]. [a] Iohn. 1, 9. Iohn. 12. 8.

Suppreſſe thoſe wandring thoughts, and breake in peeces thoſe violent tentations.

Fight thou couragiouſlie for my defence, and vanquiſh euil beaſts, to wit, the inticing deſires of the fleſh, that by thy power I maie get peace, and ſing out thy praiſes in the holie court of my ſoule.

Rebuke the winds [b], and tempeſts, command the ſea to be quiet, bid the north wind not to rage, and there wil be a great calmenes. Send thy light, & truth [c], which maie lighten the earth: for I am rude earth, [b] Mat. 8, 26 Luke. 8, 24. [c] Pſal. 43, 3.

good for naught, vntil thou inlighten me.

Powre out thy fauor from aboue, repleniſh my ſoule with thine heauenlie grace; & miniſter the water of godlines, which ỹ vppermoſt part of the earth being watered, maie bring foorth good, or the beſt fruit rather.

O Lord, liſt vp my mind, which is preſſed downe through the waight of ſinnes, and ſtir vp the ſame wholie to the deſire of celeſtial things, that hauing taſted the ſweetenes of ſupernal happines, it maie greatlie grieue me euen to thinke of this world [d]. Take me, or plucke me rather from al momentanie pleaſure of earthlie things: for no creature can either quiet, or comfort my mind [e].

[d] Phili. 3, 8. Coloſ. 3, 1. 2.

[e] Ioh. 16, 33 2. Theſ. 2, 16. 17.

Ioine me to thee by an vndiſſoluble band of goodwil. For thou alone doſt ſuffice thy freend, & without thee al other things are vaine [f], *Amen.*

[f] Coloſ. 3, 2.

Chap. 29.

That we ought not curiouſlie to enquire how other men doo liue.

LORD.

MY ſonne, be not curious, neither haue thou vaine cogitations in thy mind. What is

is this or that vnto thee? Folow thou me [a]. For thou needeſt not care what manner of folks others are, either what they doo, or ſpeake [b].

[a] Ioh. 21, 22.

[b] Matth. 7, 1. 2, &c.

Thou art not appointed to pleade for other men; but thou muſt anſwere for thy ſelfe [c]. Why then medleſt thou with that which nothing toucheth thee?

[c] Matth. 25, verſe. 20. 21, &c. 1. Pet. 4, 4. 5.

It is I which knowe al, and ſee al whatſoeuer is done vnder the coape of heauen [d]: yea, I know how it goeth with euerie man, what he thinketh, what he would, & whether his counſel tends [e].

Galath. 6, 5. Reu. 22, 12. [d] Matth. 15, verſe. 2. [e] Pſal. 7. 9. Hebr. 4, 13. Reue. 2, 23.

And therefore commit al things to me: be thou quiet, and let troblesome people alone in their dooings. For they ſhal one daie yeeld an account of al their deeds, and ſaiengs [f], neither can they mocke mee [g].

[f] Rom. 14, verſe. 12. [g] Gala. 6, 7.

Waie thou neither the ſhadowe of a great name, nor the familiaritie of manie, nor the priuate good-wil of men. For theſe things doo but diſtract the mind ſundrie-waies, and repleniſh it with blacke clouds of darkenes.

Wouldeſt thou diligentlie attend my comming, and open the doore [h] of thy mind to let me in, then would

[h] Sal. ſóg. 5. verſe. 2. Reue. 3, 20.

I gladlie speake, and reueale my secrets vnto thee.

Chap. 30.

Wherein the true peace, and profiting of the mind doth consist.

LORD.

[a] Ioh. 14, 27.

MY sonne, thus haue I said [a], Peace I leaue with you; my peace I giue vnto you, not as the world giueth, giue I vnto you.

Al men desire peace: but al men [b] Luke. 19, verse. 42. care not for those things which belong vnto the right peace [b].

[c] Psal. 119, verse. 130. Matt. 11, 29. [d] Luke. 21, verse. 19. Rom. 2, 7. 10. [e] Psa. 119, 1. 2. [f] Colos. 1, 10. Ephes. 5, 10. [g] Ier. 9, 23. 24. [h] Matth. 7, verse. 1, &c.

My peace dealeth with such as are modest, and meeke in hart [c]. Thy peace doth consist in long suffring [d]; which thou maiest enioie plentifullie, if thou wilt harken to me, and followe my saiings [e]. Wherefore in al things consider what thou doest, and what thou speakest; and let this be thy cheefest care, how thou maist please me [f], and besides me take pleasure in nothing [g].

Of other mens saiengs and doings iudge not thou rashlie [h]; neither intrude thy selfe into another mans charge [i]:

charge [i]: so shalt thou either litle, or verie seldome be trobled. [i] 2. Thess. 3. verse. 11.

For thou canst not be void of al troble liuing in this world [k]; to feele no vexation either in mind or bodie is peculiar to the saincts in heauen, which enioie euerlasting rest [l]. [k] Ioh. 16, 33 [l] Ioh. 16, 22. Reue. 12, 4.

So then thinke not that thou hast found true peace, if thou feele no aduersitie [m]; or that al is wel, if thou haue none enimie; or that thou art in good state, if thou enioie prosperitie [n]: neither deeme that thou art somewhat, or highlie in my fauor, though thou remaineſt where great exercise of religion is; yea, or tastest the sweetnes of the same [o]. For by these things a true louer of godlines is not knowen, neither doth the profiting, and perfection of a man consist in these things. [m] 1. Cor. 4, verse. 8, &c. [n] 1. Thess. 5, verse. 2. 3. [o] Mar. 14, 17 18. 19. 20.

Wherein then? Namelie in submitting thy selfe wholie to the wil of God; and in seeking thy selfe in nothing [p], be it little or much, neither now, nor hereafter, but alwaies both in wealth and woe keeping one manner countenance with thankesgiuing [q] waieng euerie thing in equal balance. [p] Rom. 12, verse. 16. [q] Phil. 4, 11. 12.

Finalie, if thou show thy selfe so

valiant, and constant in faith, that
[r] Rom. 5, 3. 4. 5. when inward consolation is with-
drawen, thou canst addresse thy selfe
to suffer greater things [r], and yet for
Iames. 1, 3. [f] Luk. 18, 11. 12. al that refraine from praising thy self
vainelie for thine holines, & zeale [f],
Rom. 11, 18. 20. doubtles thou shalt find the right,
and readie waie vnto peace, yea and
[t] Psal. 42, 2. [u] Psal. 91. 14 15. 16. one daie behold my countenance a-
gaine [t] with mirth, and ioie [u].

And if thou once come vnto such
[x] Phil. 4, 11. 12. 13. a passe, that thou canst fullie and per-
fectlie contemne thy selfe [x], knowe of
a truth, that thou shalt enioie as
Coloss. 3, 5. much peace, and quietnes, as possi-
blie maie come vnto a mortal man.

Chap. 31.

In praise of a quiet, and free mind; with an humble petition for *the atteining of the same.*

SERVANT.

DOubtles, it is the part of a perfect man, Lord, neuer to loase the mind from the studie of heauenlie things; but to passe ouer the manifold cares of this world euen without care, not like a sluggard, but through the

the excellencie of a free mind, cleauing to no worldlie thing with an immoderate desire [a].

O most gratious, & merciful God, keepe me, I beseech thee, from the cares of this world [b], that I be neuer too much entangled by reason of the manifold things, which this bodie needeth; nor taken with the vaine delight of that which hurts the soule; nor finalie broken, and ouerthrowen with sorowes.

I saie not from those things, which the vaine world doth greedilie hunt after [c]: but from those miseries, which suppresse the mind of thy seruant by a common, and penal curse of mortalitie, and so withdrawe me, that I cannot enter, when I would, into the freedome of the spirit [d].

O my God, which art sweetnes vnspeakeable, make al fleshlie ioie, which withdraweth mee from the loue of eternal things, and enticeth with the beholding of, I cannot tel what present, and pleasant goodnes, make this ioie to be grieuous, and odious vnto me [e].

Let not flesh & bloud, ô my God, let not flesh and bloud ouercome me [f]; let not the world, and the vaine glorie

[a] Phil. 3, 8. Colos. 3, 1. 2. 1. Ioh. 2, 15.

[b] Mat. 6, 25 26, &c. 1. Cor, 7. 31.

[c] 1. Iohn, 2. verse. 16.

[d] Rom. 7, 18 24.

[e] Gal. 6, 14. Philip. 3, 7.

[f] 1. Ioh. 2, 15 16.

g Io. 12, 43. glorie thereof deceaue me g; let not
h 1 Pet. 5, 8. satan by his subtiltie supplant me h.
i 1, Pet. 5, 9. Giue me strength to resist i; pati-
k Eph. 3, 16. ence to endure k; constancie to per-
17. seuere vnto the end l.
Rom. 12, 12.
l Matth. 24. Grant me for the comforts of this
verse. 13. world the most comfortable oint-
Reuel. 2, 7. ment m of thine holie spirit; and for
m 2. Cor. 1, the lust of the flesh, powre on me the
verse. 21. loue of thy name n. The verie meat,
n Iam. 4, 4. and drinke, and apparel, with other
things necessarie for the nurishment
o 1. Co. 7, 32 of the bodie, are euen burdensome to
33. a feruent spirit o. Giue grace that I
34. maie vse these things moderatelie,
and neuer be snarled with an ouer
p Mat. 6, 25 great desire of them p.

Al things are not to be reiected, for then nature would decaie: againe to couet superfluous, and euerie plesant thing, thy sacred commande-
q Rom. 8, 8. ments doo forbid; for so the flesh
Galat. 5, 16. would insult ouer the spirit q. Where-
17. fore betweene these things let thine hand direct me, and teach me to doo nothing out of measure,

Amen.

That

Chap. 32.
That selfe-loue is the cause of perdition.

LORD.

MY sonne, thou must buie the whole with the whole, and keepe backe nothing of thy selfe [a]. For know this, selfe-loue dooth more hurt thee [b], than anie thing besides: and according to thy loue, euerie thing dooth more or lesse cleaue vnto thee. So that, if thy loue be pure [c], simple, and godlie, thou shalt be quite from the bondage of things.

Couet not that, which thou maist not haue [d]: and haue not that which maie hinder thee, and depriue thee of the libertie of mind [e].

It is maruelous, that thou dooest not wholie commit thy selfe to me with al that thou hast, or canst desire. Why dooest thou vainelie consume thy self with sorow? Why dooest thou wearie thy selfe with superfluous cares [f]? Shew thy selfe obedient to my wil, and I wil see that none hurt come to thee [g]. But if, to attaine profit,

[a] Mat. 19, 21 27. 29.
[b] Luke. 9, 23. 24. Mat. 7, 3. 4. 5.
[c] Mat. 19, 22. Mat. 5, 8. 1. Ioh. 2, 17.
[d] Exod. 20, verse. 17. Rom. 7, 7.
[e] Gal. 5, 16. 17.
[f] Psal. 42, 5. 11. Psal. 43. 5.
[g] Matth. 6, verse. 33.

profit, and to enioie thy desire, thou applie thy selfe to seeke things, and mind to change thy soile, looke neuer to be at quiet, or free from care. For in euerie thing thou shalt wish some thing, and in no place looke for perfect peace.

Therefore euerie thing dooth good, but not euerie thing which we haue gotten, and mightilie heaped together; but contemned, and cut fro the mind by the roots[h]: which I would not should be vnderstood of monie, and riches onlie, but also of the desire of honor, and vaine-glorie, al which doo perish with the world[i].

[h] Phil. 3, 7. 8.
[i] 1. Iohn, 2. verse. 17. 1. Cor. 7, 31.

The place also dooth smalie defend, if zeale of the spirit be lacking[k]: neither can that outward peace long conrinue[l], if it be not grounded vpon a staied mind, that is, vnles thou depend vpon mee, though thou change thy soile, thou shalt not better thy selfe. For when occasion dooth arise, and is receaued, thou shalt find not onelie those things which thou didst shun, but a great deale more.

[k] Gal. 5, 22.
[l] Iohn. 14, verse. 27.

A

Chap. 33.

A praier to obteine the puritie of mind, of heauenlie wisedome.

SERVANT.

STrengthen me, O God, by the grace of thy holie spirit [a]: confirme the inner man, that my mind maie vtterlie be void of al vaine cares [b] and griefe, and I neuer drawen awaie with the desire of anie thing, be it vile, or pretious, but maie count both my selfe [c], and al other things, euen corruptible [d]. Forasmuch as nothing vnder the sunne continueth euer [e], but they are al vaine, and vexations of the spirit [f]. He who thus thinketh, is most singularlie wise.

O Lord, giue me heauenlie wisedome [g], which maie teach mee to seeke [h], and find thee aboue al, to sauor of thee [i], and to loue thee [k] aboue al: and to take other things as they are in themselues, according to the order of wisedome [l]. Giue me grace both wiselie to auoid flatterers [m]; and patientlie to beare my foes [n]. For, neither to be mooued with euerie

[a] Eph. 3, 16.
[b] 1. Cor. 7. verse. 32.
[c] Luk. 9, 23.
[d] Phil. 3, 8.
[e] Eccl. 1, 3. 4. 1. Iohn. 2, 17.
[f] Eccles. 2, vers. 11, &c.
[g] Eccl. 2, 26. Wisd. 9, 4. Iames. 1, 5.
[h] Mat. 6, 33.
[i] Psal. 34, 8.
[k] Mat. 22, 37 Mark. 12, 29 30. Luk. 10, 27.
[l] 1. Co. 7, 29. 30. 31.
[m] Prou. 2, 16 Prou. 5, 3. 4. Prou. 29, 5.
[n] 1. Pe. 2, 21. 23. 1. Pet. 3, 8. 9. Prou. 16, 32.

[o] Prou. 14, verse. 29. euerie blast of words [o], nor to listen to the flattering Marmaid [p], is doubtles a great part of wisedome, and the readie waie to go forward salfe lie in our iournie begoon.

[p] Eccl. 7, 28. Prouerb. 6, vers. 20, &c. 24.

Chap. 34.

Against il toongs.

LORD.

MY sonne, take it not greuouslie, though some conceaue, and speake amisse of thee [a]; but thinke woorse of thy selfe than they doo, and beleeue that none is more weake than thy selfe [b].

[a] Matt. 5, 11.

[b] Luke. 18, verse. 13.

If thou treade the secret path of virtue, thou wilt not greatlie waie flieng words [c].

[c] Psal. 56, 11.

It is no smal wisedome in aduersitie to be silent [d], to turne vnto me, and not to be disturbed whatsoeuer men doo thinke. Thy peace must not depend vpon the speech of men: for thou art one manner of man stil, speake they il, or speake they wel of thee: but in me, in me, I saie, true glorie, and true peace doth consist [e], the which he shal mightilie enioie, who neither desireth to please men, nor feareth their displeasure [f].

[d] Ps. 112, 7. Esai. 30, 15. Luk. 21, 19.

[e] Ioh. 16, 33

[f] Matth. 10, verse. 28.

Of

Of vntemperate loue, and vaine feare, al vnquietnes of mind, and distracting of the senses doo arise [g]. [g] Matth.19, verse. 21. 22.

Chap.35.

How we ought to cal vpon God, and to praise him in aduersitie.

SERVANT.

PRaised be thy name, ô Lord, for euermore, whose wil it is, that I should bee tried with this affliction [a]: which of my selfe I cannot escape, but am to flie vnto thee, requiring thine assistance [b], and to turne it to the best. [a] Iam. 1, 2. [b] Psal.71, 2. 3.

O Lord, now am I in troble, and my mind is greeuously vexed thorough my present miserie.

And therefore, ô most deare father, what shal I saie? I am entrapped on euerie side: deliuer me from this houre, wherinto I doubtles came, that thou therby mightest purchase great praise both for bringing me so down, and deliuering me againe [c]. [c] Ps.22, 23. 24.

O Lord, I beseech thee deliuer me from this euil, me poore and needie soule [d], knowing not whither to turne my selfe without thee. [d] Ps. 40, 17.

In

In like sort, ô Lord, giue me patience now [e], helpe me, ô my God, so wil I not feare, be I neuer so greeuouslie afflicted [f].

[e] Heb. 12, 1. Heb. 10, 36.
[f] Psal. 56, 11. Acts. 5, 41.

And now in these my troubles, what shal I saie? Euen thy wil be done, Lord [g]: I haue deserued this affliction, and punishment [h], and therefore must of necessitie beare it (God grant that patientlie I maie doo so) til after these stormes faire weather comes againe.

[g] Matt. 6, 10
[h] Psal. 69, 5.

I know right wel, thou cãst by thine almightines either altogether remooue awaie this tentation, or mitigate the rage thereof, that I faint not vtterlie, as often heretofore thou hast done [i] of thy great mercie towards me, ô my God. And the more troubles suppresse me, the more sweetlie shal I be refreshed with the helpe of thine almightie right hand.

[i] Psal. 77, 1. 2. 5. 6, &c.

Chap. 36.

Of calling for Gods assistance, and hope to recouer his fauor againe.

LORD.

MY sonne, I am that Lord euen the strengthener of men in the daie of troble [a], vnto whom thou must make recourse

[a] Nahum. 1, verse. 7.

as

as often as it goes not wel with thee.

But thou feelest not my heauenlie comfort, because thou turnest not thy selfe with speed vnto praier[b].

For, before thou makest anie earnest praier vnto mee, thou seekest much comfort elsewhere, and takest pleasure in outward things; which doo thee smal good, vntil thou persuade thy selfe in deede, that I it is who deliuer such out of troble as put their confidence in me[c], and that without me no helpe is auaileable[d], no counsel profitable[e], no physick durable[f].

But now, hauing taken courage vnto thee after stormes, waxe thou strong againe in the light of my mercie. For I am readie, saith the Lord[g], not onelie to restore al things to their integritie, but also mightilie to renew them[h].

Is there anie thing too hard for me[i]? Or am I like to them which keepe not promise[k]? Where is thy faith? Stand constantlie, and persuere[l]: showe thy selfe a patient and valiant man, & doubt thou not but in due time thou shalt find comfort[m].

Waite[n], waite I saie for me, and I wil come and heale thee. It is tentation

[b] Psal. 50, 15. Psalm. 86, 1. 2, &c.

[c] Psa. 33, 18. Psal. 27, 14. Psal. 31, 24.
[d] Psa. 33, 16. 17. 18.
[e] Iob. 5, 13. Psal. 2, 2. 4.
[f] Luk. 8, 43.
[g] Reu. 22, 7.
[h] Reu. 21, 1.
2. Pet. 3, 13.
[i] Iob. 9, 4. 5. 6, &c.
[k] 1. King. 8, verse. 23. Tit. 1, 1. 2.
[l] Mat. 24. 13
[m] Psal. 27, 14. 1. Cor. 16, verse. 13.
[n] Psal. 37, 3. 7. 34.

tion that trobles thee; & vaine feare which terrifies. What good dooth care
o Mat. 6, 25. of future chances, but euen bring so-
26, &c. rowe vpon sorowe o? The daie hath
Prouer. 10, enough with his owne griefe p. A
verse. 22. vaine thing it is, and to no purpose,
p Mat. 6, 34 either to be sad, or to reioice for things to come, which perhaps wil neuer come to passe.

But man with such imaginations maie be deceaued, albeit so easilie to be carried awaie with the tentation
q Matt. 14, of the enimie, is an argument of a
verse. 31. faint hart, and litle faith q. He wai-
Mat. 16, 8. eth not whether he illude, and de-
r Matt. 4, 8. 9. ceaue a man with true things, or with
Luke. 4, 5. 6. 7. falsе; whether with the loue of pre-sent r, or feare of things to come.

Wherefore neither be thou tro-
f Psal. 27, 1, bled in mind, nor feare; trust onlie
Psal. 28, 7. in me, and repose confidence in my
Psal. 34. 22. mercie f.
Psa. 115, 11.

Manie-times thou thinkest I am
t Ps. 119, 151. far off, when in deed I am at hand t:
155. and when thou supposest that al is
2. Co. 10. 13. gone, manie-times thy gaine comes
u Iam. 1, 12. rolling in u. So that al is not lost, though thou susteine aduersitie.

According to the sense of present miseries, thou must not iudge; neither when anie mischance happeneth,

neth, be so moued and dismaied as though no hope of escape were left at al [x].

Thinke not thou art vtterlie cast off, though for a time either I send affliction, or denie thy desired comfort; for thereby thou must enter into the kingdome of heauen [y]. And assuredlie it is better both for thee, and al the rest of my seruants, to be stirred vp with aduersitie [z], than to enioie al things at your harts desire.

For I am so priuie to the secret cogitations of the hart, that I know it is greatlie for thine euerlasting welfare, to be sometime left to thy selfe in trobles, lest perchance being puffed vp with prosperitie, thou thinke thy selfe to be that which thou art not [a].

I can take awaie that I gaue [b], and giue it againe, when I thinke it good. If I gaue, it was mine [c]: If I tooke away, I tooke not thine, forasmuch as euerie good giuing, and euerie perfect gift is fro me [d].

Wherefore, when I send thee miserie, and aduersitie, neither doothou fret [e], nor faint [f]: for I, euen I the same can speedilie succor thee, and turne thy sorowe into ioie againe [g].

But,

[x] 1. Cor. 10, verse. 13.
[y] Acts. 14, 22
[z] Psal. 119, verse. 67. 71. Luke. 9, 23. 1. Peter. 1, 6. 7.
[a] Deu. 32, 15
[b] Mat. 25, 14 15, &c. 28.
[c] 1. Cor. 4, 7.
[d] Iam. 1, 17.
[e] 1. Pet. 4, 12
[f] Heb. 12, 3. Heb. 10, 35. 36.
[g] Deut. 32, verse. 39. 1. Sam. 2, 6.

But in that I deale so with thee, I am righteous[h], and much to be commended. And if thou beest wise, and waiest this my doing vprightlie, thou wilt neuer so heauilie mourne for thine aduersitie, but rather be glad[i], and thanke me therefore[k]? yea thou wilt confesse thy selfe, that herein especialie thou shouldest reioice, in y in punishing I doo not spare thee[l].

As the Father hath loued me, so haue I loued you, said I to my disciples[m], whome I sent not vnto transitorie pleasures[n], but vnto great combates[o]; not vnto honor[p], but vnto infamie[q]; not vnto idlenes[r], but vnto painfulnes[s]; not vnto rest[t], but to bring foorth much fruite with patience. My sonne, forget not these my words.

[h] Psal. 119, verse. 75. Dan. 9, 14.
[i] 1. Thes. 1, 6. Iames. 1, 2.
[k] Eph. 5, 20.
[l] Iob. 6, 7. 10.
[m] Ioh. 15, 9.
[n] Ioh. 16, 20
[o] Mat. 10, 16 17. 18.
[p] Luke. 22, verse. 25.
[q] Mat. 5, 11. 1. Pet. 3, 13 14.
[r] Mat. 10, 7. 8, &c.
[s] Mat. 9, 37. 38.
[t] Luk. 10, 2.

Chap. 37.

That to find God our creator, we should forsake al things.

SERVANT.

O My Lord, as yet I stand greatlie in need of thy fauor, that I maie come to that passe, that neither man, nor anie other

other creature [a] maie let me. For as long as anie thing deteines me back, I cannot freelie take my flight to thee [b].

He that said [c], Oh that I had wings like a doue, that I might flie awaie and rest! would freelie haue flied.

What is more quiet than the simple eie [d]? or what more at libertie, than he who desireth nothing in the world [e]?

So that man must ouerpasse al creatures, and bring himselfe vnto that forwardnes, that ruished beside himselfe, he confesse that thou the creator of al things art nothing like vnto thy creatures [f].

Vnles man be free from the loue of euerie creature [g], he cannot quietlie applie himselfe to heauenlie things.

For therefore few there be which addict themselues to the studie of celestial things, because few can withdrawe themselues wholie from the loue of this world [h].

But to doo so, we haue need of the special fauor of God [i], which maie lift vp the mind, and rauish it aboue it selfe.

[a] Ro. 8, 35. 36, &c.
[b] Luk. 9, 23. 24. 25.
[c] Psal. 55, 6.
[d] Matt. 6, 22.
[e] Luk. 9, 23.
[f] Esai. 44, 6. 7. 8. Esaie. 55, 8. 9. Reuel. 5, 2. 3. 5.
[g] Kuke. 5, 11. Luk. 14, 26. 27.
[h] Matt. 22, verse. 5. Luk. 14, 18.
[i] Ioh. 6, 44. 65.

And

And vnles man be so lifted vp in spirit, and, being deliuered from al
k 1. Cor. 13, 1. worldlie things, conioined to God,
2. whatsoeuer he either knoweth, or
3. possesseth is to verie smal purpose [k].

A long while shal he be a nouice, and grouel on the ground, which ma-
l Matth. 13, verse. 44. 45. keth account of anie thing, besides that one eternal, and infinite good
m Ro. 8, 33. 34, &c. Philip. 3, 8. thing [l]. Whatsoeuer is not God, is nothing, and to be esteemed for nothing [m].

Doubtles great difference is there
n Gal. 1, 11. 12. betweene the wisedome of a man inspired from aboue [n], and the know-
o 1. Cor. 1, verse. 18. 19, &c. ledge of worldlie wise men [o]: and much more excelent is that doctrine
p 2. Tim. 3, verse. 16. 17. which floweth from heauen [p], & the celestial fountaine, than that is painfullie fetcht frō the braines of man [q].

q Mat. 15, 9. 1. Cor. 1, 20. r Matt. 7, 22 Rom. 2, 21. 22, &c. Manie there be which studie heauenlie things; but which doo those things that belong therevnto [r], not manie.

Iames. 1, 22. 23, &c. f Galat. 4, 9. 10. Another great let is, for that men stand vpon signes, & sensible things [s], and bestowe smal diligence in the mortifieng of themselues [t].

Galat. 5, 1. Coloss. 2, 20. t Colos. 3, 5. Galat. 6, 14. I maruel what the matter is, or with what spirit we are led, or what commeth into our minds, which are called

called spirituall, that with such care and studie we seeke after vile and vanishing things [u], and so seldome cal our wits together to thinke vpon the matters of saluation [x]! Yea, after a little consideration we by & by burst out againe, and waie not our deeds anie more in the balance [y].

Where our affections be [z], wee marke not: & that al which we haue is vnpure [a], we lament not.

For euerie man hath corrupted his waies [b], which was the cause of so great a floud in the old world [c].

So that the affection within being vnpure, needs must the actions proceeding from the affections, which showe the want of strength, be vnpure [d]. For of a pure mind the frute of a good life doth proceed [e].

Inquirie is made, how much a man dooth: but how zelouslie it was done, no consideration is had.

Whether he be rich, or strong, or faire, or stout; whether he can write wel, or sing wel, or plough wel, we enquire: but how poore in spirit he is [f], how patient and meeke [g], how religious and spirituall, manie wil not tel.

Nature beholdeth the outward

[u] Mat. 6, 19. Ezech. 34, 2. 1. Pet. 5, 2.
[x] Colo. 3, 2.
[y] Reu. 3, 17. 18.
[z] Mat. 6, 21.
[a] Esai. 64, 6.
[b] Rom. 3, 10 11. 12. Psalm. 14, 1. 3.
[c] Matth. 24. verse. 37. 38. 39. Luk. 17, 26. 27.
[d] Mat. 6, 22 23.
[e] Matt. 12, 33. 35.
[f] Luk. 6, 45.
[f] Matt. 5, 3.
[g] Matth. 11, verse. 29.

parts of man [h]; Grace respecteth the inward [i]: that commonlie is deceaued [k], this hath hir trust in God [l], that she may not er.

[h] Ioh. 7, 24. Iohn. 8, 15.
[i] Iames. 2, 5. Iohn. 8, 16.
[k] Iam. 2, 6.
[l] Psa. 116, 7. 8. 9.

Chap. 38.

That we must denie our selues, and renounce vtterlie al carnal desires.

LORD.

MY sonne, thou canst not come vnto perfect freedome, vnles thou vtterly denie thy self [a]. As manie as are couetous [b]; as manie as loue themselues [c]; as manie as lust [d]; as are curious [e]; busie-bodies [f]; desirous alwaies of pleasure [g], not of Iesus Christ; attempting that which shal not abide [h], (for whatsoeuer is not of God, wil come to naught [i],) are captiues and in bondage vnto Satan [k].

[a] Luk. 9, 23.
[b] 1. Cor. 6, 9. 10.
[c] Esai. 5, 21.
[d] Iam. 1, 13. 14. 15.
[e] 1. Pet. 2, 11.
[f] 1. Tim. 1, 4.
[g] 1. Pet. 4, 15. Luke. 16, 25. verse.
[h] Psal. 2, 1. &c. 4.
[i] Acts. 5, 38. 39.
[k] Rom 6, 12. 13. 14.

Take this for al. Forsake al [l], and find al [m]. Forsake thy desire [n], and find rest [o]. Meditate hereof continualie, and when thou hast fulfilled al, thou shalt vnderstand.

[l] Luk 9, 23.
[m] Mat. 19, 27. 28. 29.
[n] Mar. 8, 34.
[o] Mat. 10, 39

SERVANT. O my Lord, this cannot

not be done in a daie, neither is it a plaie for children: but therein briefhe the whole perfection of a godlie man, is comprehended.

LORD Sonne, change not thy mind for al that, neither be thou dismaied at the naming of perfection: but so much the more stir vp thy selfe vnto higher things[p], and at the least in desire sigh after them. [p] Phil. 3, 13. 14. 15.

Oh that thou wert come vnto that passe, that thou couldest not loue thy selfe, nor disobeie me[q]; then would I like thee wel, then shouldest thou leade thy life in ioie, and quietnes[r]! [q] Rom. 12, 1 2. [r] Leu. 26, 3. 4, &c.

Thou hast as yet manie things to be forsaken, the which vnles thou altogether yeeld vp to me, looke not to attaine the end of thy desire. Deut. 28, 1. 2, &c.

I counsel thee to buie of me gold tried by the fire[s], that thou maist be made rich, I meane celestial wisedome, which treadeth al abiect and vile things vnder feet. [s] Reu. 3, 18

Cast awaie the wisedome of this world[t], that is, cesse to please, and flatter thy selfe after the facion of the world[u]. [t] 1. Cor. 1, 26 [u] 1. Ioh. 2, 15 16.

I tel you, the most vile things, must be bought with pretious things[x], and such as are of greatest accompt [x] Matth. 13, verse. 44. 45. 49.

among men. For the true wisedome
1 Cor. 13, verse. 14. of GOD, which dooth not arrogate much to it selfe[y], nor desireth to be
2 Mat. 11, 29 greatly accounted of in this world[z],
a Mat. 7, 22. 23. which manie commend in words[a],
b Mat. 23, 3 but dissent there-from in deeds[b],
c 1. Co. 1, 20. 21. seemeth but a vile[c], and base thing,
d Matth. 13, verse. 44. 45. 46. and therefore is not thought vpon wel nigh: and yet for al that it is the pretious treasure[d], and the pearle hidden fro manie.

Chap. 39.

The mutabilitie of mans hart; and of thinking vpon God in, and *afore al things.*

LORD.

MY sonne, beleeue not the affection which moues thee at this time, for speedilie it wil change.

For so long as thou liuest, thou shalt be subiect to mutabilitie, euen
e Ps. 144, 4. per-force[a]; and be now merie, now sad; now quiet, now trobled; now zelous, now cold; now earnest, now rechles; now graue, and by and by light of behauior.

Notwithstanding the wise man rightlie

rightlie instructed in the spirit, standeth fast vpon these mutable things, not regarding what he feeleth in himselfe, or on what side the wind of instabilitie dooth blowe, but how he maie bring his purpose to a right and blessed end [b].

[b] Psal. 16, 8.

For so it falleth out, that one, and the same man, maie abide vnmooued [c] among so manifold cuents, if the single eie of his mind be directed continuallie vpon me.

[c] Ps. 112, 6. 7. 8.

And the more pure the eie of his mind is [d], the more constantlie dooth he abide in the midst of stormes [e]. But manie haue this sight of theirs troubled, so that easilie they looke vpon euerie pleasure obiected; and hardlie can one be found without al blemish of selfe-loue [f].

[d] Mat. 6, 22. 23.
[e] Act. 5, 41.
[f] 1. Cor. 13, 4 2. Cor. 12, 14 15.

So came the Iewes vnto Martha, and Marie being at Bethania, not for Iesus sake onlie, but that they might see Lazarus [g].

[g] Iohn. 12, 9

Therefore the eie of the mind must be purged [h], that it maie be simple, and right, and cast vpon me altogether, notwithstanding the manifold diuersitie of things which come betweene.

[h] Mat. 6, 22. 23.

Chap. 40.

That it is a pleasure aboue al pleasures, to loue God aboue al, and in al things.

SERVANT.

[a] 1. Cor. 15, verse. 28.

BEhold, my God, & al things[a]. What wil I more? what more happie thing can I wish for?

[b] 1. Ioh. 2, 15. 16. 17.

O sauorie, and sweete word; but to him which loueth the word, not the world, nor the things in the world[b]!

[c] Rom. 8 31 32, &c.

My God, and al things. To him that vnderstandeth I haue said sufficient; and to repeate the same oftentimes is a delight to him that loueth[c].

[d] Ps. 104, 29 30.

For, if thou be present[d], al things bring ioie; if thou be absent, what

[e] Psal. 4, 7.

can make merie?

[f] Psal. 16, 8. 9.

Thou makest the mind quiet; and thou bringest much peace, and the

[g] Rom. 8, 35 36, &c. Philip. 1, 21. Phi. 4, 11. &c

ioie of hart[e].

[h] Phil. 2, 13. [i] Eph. 5, 20.

Through thee we thinke wel of al things[f]; and through thee[g] in al things[h] we praise thee. Without thee nothing can like vs long; and that

that euerie thing maie be grateful & good, thou must blesse it with thy fauor, and season it with the sauce of thy wisedome.

What is not sauorie to him, to whome thou art sauorie [i]? Againe what can please him, to whome thou art not pleasant?

But the wise of this world [k], and such as sauor of the flesh [l] lack thine heauenlie wisedome: for in the flesh is death [m], and much vanitie in the world [n].

But they are wise in deed, who followe thee in contemning the world, and in mortifieng the flesh: because they are translated from vanitie vnto veritie, and from the flesh to the spirit [o]. These relish God: and these refer al things created vnto the laud and praise of the Creator [p].

But ods there is, and great ods too betweene the sauor of the Creator [q], and of the creature [r]; of eternitie, and of time; of light vncreate, and of light inlightened.

O light euerlasting [s], which passest al lights that are made, shine thou vpon me; and pierce, purge, comfort, & lighten with thy brightnes euen al the inward parts of my

i Psal. 34, 8.

k Rom. 1, 22 1. Cor. 1, 19. 20, &c.
l Rom. 8, 5.
m Rom. 8, 6.
n 1. Cor. 1, verse. 20.

o Rom. 8, 5.
p Psa. 69, 34 Psal. 149, 1. 2, &c.

q Rom. 8, 5. 6.
r 1. Ioh. 2, 15. 16. 17.
s Ioh. 1, 4. 9.

soule: reuiue my spirit with al the powers thereof, that I may cleaue vnto thee with a song of exceeding ioie.

Oh, when wil that blessed houre come, alwaies to be wished, wherein thou wilt so fil me with thy presence, that thou wilt be al in al to me [t] vntil when, my ioie doubtles will be perfect [u].

[t] 1. Cor. 15, verse. 28.
[u] Ioh. 16, 22.

As yet the old man [x] to my great griefe [y], not yet wholie crucified [z], nor yet dead [a], is within me. As yet the flesh lusteth against the spirit [b], it fighteth within me [c], and disquiets the kingdome of the soule.

[x] Rom. 6, 6.
[y] Phil. 1, 23.
[z] Gal. 6, 14.
[a] Colos. 3, 5
[b] Gal. 5, 17.
[c] Iames. 4, 1.

But thou, who ruleſt the raging of the sea [d], and stilleſt the waues therof when they doo arise, scatter the people that delight in warre [e], bring them downe by thy mightie power. Extend thy mightines, and make thy right hand to be knowen.

[d] Psal. 89, 9. Matth. 8, 26 Luke. 8, 24.
[e] Psa. 68, 30

For in thee, ô Lord, is mine whole truſt [f], mine onelie refuge is in thee [g].

[f] Psal. 31, 1.
[g] Psa. 56, 11.

That

Chap. 41.

That this life is neuer free from tentations.

LORD.

OOke not in this world to bee without troubles my sonne [a], but while thou liuest, thou shalt stand in need of spiritual armor [b]. Thou liuest among enimies, on the right hand, and on the left thou art assaulted [c]. And therefore vnles thou take the shield of faith [d], and the sword of the spirit [e], which is the word of God, thou canst not long be without some grieuous wound.

Furthermore, vnles thou fasten thy mind vpon me with a pure affection, to suffer al things for my sake [f], thou canst neither susteine the heate of persecution, nor obteine ỹ crowne of eternal life [g]. Wherefore thou must ouerpas al things like a man [h], and showe a courage howsoeuer things sal out. For to him which ouercommeth is Manna giuen [i]: but for him who sleepeth, is miserie prepared [k].

Now if thou seeke rest in this life [l],

[a] Iob. 7, 1.
[b] 2. Cor. 10. verse. 4. 5.
Ephes. 6, 10. 11, &c.
[c] 2. Cor. 6, 7. Matt. 10, 16.
[d] Eph. 6, 16.
[e] Eph. 6, 17.
[f] 2. Cor. 6, 4. 5, &c.
Ephes. 6, 10.
Iames. 1, 2. 3.
[g] 2. Tim. 4, 7. 8.
Reuel. 2, 7.
Reuel. 7, 13. 14. 15, &c.
[h] Psa. 31, 24.
1. Cor. 16, 13.
[i] Reu. 2, 17.
[k] Matth. 25. verse. 10. 11. 12. 30.
[l] Ioh. 16, 33.

how wilt thou enter into eternal rest [m]?

Then prepare thy selfe, not to peace, but vnto patience [n]; and seeke for quietnes not on earth, but in heauen [o], not among men, or in the world, but in God alone [p].

Thou oughtest to endure al things for Gods sake [q], euen labors, griefe, tentations, afflictions, troubles, need, sicknes, iniuries, euil reports, reprehensions, oppression, infamie, correction, contempt [r].

For these things inuite, as it were, vnto virtue; these trie the yoong soldier of Iesus Christ [s]; these bring to the crowne of blisse [t]. To such a man I wil giue for his smal paines an eternal reward; and for temporal shame, glorie without end [u].

Thinkest thou alwaies to haue prosperitie at thine owne desire? Looke not for it. Mine old saints and seruants could neuer haue it: but they were faine to suffer much trouble [x], manifold tentations [y], miserable ends [z], which they endured patientlie [a], trusting rather vpon God, than vpon man [b], and counting the afflictions of this present time, not worthie [c] the glory which was to come.

Now

[m] Heb. 4, 11.
[n] Heb. 10, 36
[o] Ioh. 14, 27
Ioh. 16, 33.
[p] 1. Thess. 5, verse. 23.
2. Thes. 3, 16
Philip. 4, 7.
[q] Ro. 8, 35. 36, &c.
1. Cor. 13, 7.
[r] 2. Cor. 6, 4. 5, &c.
Phil. 4, 11. 12, &c.
[s] 2. Tim. 2, 3 5.
[t] 2. Tim. 4, 7. 8.
1. Pet. 5, 4.
[u] Mat. 5, 10. 11.
[x] Acts. 5, 41.
Hebr. 11, 8. 17.
[y] 2. Cor. 6, 4 5.
Heb. 11, 32. 33, &c.
[z] Mat. 14, 10.
Acts. 7, 59. 60.
Heb. 11, 37.
[a] Reu. 7, 13.
[b] Ps. 56, 11.
[c] Ro. 8, 18.

Now wouldest thou haue that out of hand, which so manie with teares, and long troubles could hardlie attaine? Hope therefore in the Lord [d], be strong, & giue not ouer dissoialie, but valiantlie imploie both thy bodie and life for the glorie of God [e]. I wil in the end most bountifullie reward thee [f], and in thy troubles assist thee [g].

[d] Psa.27,14 Psal.31, 24. 1.Cor.16, 13
[e] Ro.8, 35. 36,&c.
[f] Reuel.2,7 Matth.5,12.
[g] Ps.50, 15. Psalm.91, 1. 2,&c.

Chap. 42.
Against the vaine iudgements of men.

LORD.

CAst thy burden cõstantlie vpon the Lord [a], my sonne, and feare not the iudgement of man [b], so long as thy conscience doth not cõdemne thee [c].

It is expedient, and a blessed thing to suffer on such wise [d]; neither is it hard for an humble mind [e], and man that trusteth in the Lord, so to doo [f].

Manie men saie manie things, and therefore litle regard should be giuen to them: and to please al, it is impossible [g].

And although Paule endeuored to

[a] Psa.55,23
[b] 1.Cor.4,3 4. 5.
[c] 2.Co.1, 12.
[d] Mat.5, 10.
[e] Mat 11,29. 30.
[f] 2.Cor.6, 4. 5, &c.
Philip.2, 15.
[g] Matth. 6. 24.

to pleaſe al men [h], and made himſelfe al things to al men [i]: yet paſſed he litle to be iudged of man [k].

He did as much as laie in him to profit, and ſalue others [l]: but for al that, he could not ſtaie the ſlanderous toongs of the wicked [m], and therfore committed he his whole cauſe vnto the Lord [n], who knew al, and againſt the ſlanderous and backbiting ſpeeches of the vngodlie he defended himſelfe with patience, & long-ſuffering [o].

Notwithſtanding ſometime he anſwered againe [p], leaſt the weakelings through his ſilence ſhould be offended.

Why then feareſt thou the ſentence of a mortal man, who being aliue to daie, maie be dead to morowe [q]?

Feare God, and thou wilt not feare man [r].

What hurt doo anie mans words, and iniuries to thee? Naie, himſelfe he hurteth rather; and ſhal not eſcape the iudgement of God, whoſoeuer he be [s].

Haue thou GOD alwaie before thine eies, & contend not with quareling words. And though now thou be

[h] 1.Cor, 4. verſe. 12. 13, &c.
[i] 1.Cor, 9. verſe. 22.
[k] 1.Cor.4,3.
[l] 1.Cor, 9. verſe. 22.
[m] 1.Co.4,12 verſe. 13.
[n] 1.Cor.4,5
[o] Coloſſ. 1, verſe. 24. 1.Cor.4, 12. 1.Pet.2, 20, 21,&c
[p] Acts. 25, verſe. 10. 11.
[q] Acts.26, 2. 3. 4,&c. 2.Cor.9. 1. 2,&c.
[r] Philip.1,12. 13. 14.
[s] Sirach.10, verſe. 11. Pſal.27, 1, Pſal.56, 4. Rom. 14, verſe. 10. 2.Cor.5,10

be without cauſe defamed[c], take it not grieuouſlie, neither by impatiencie diminiſh thy reward[a], but rather caſt the eies of thy mind vpon me in heauen, who both can deliuer thee from al infamie, and iniurie of men[x], and wil reward euerie one according to his works[y].

[c] 1. Pet. 2, 19 20.
[a] Mat. 5. 12.
[x] Pſa. 50, 15
[y] Rom 2, 6. Reu. 22, 12.

Chap. 43.

That we muſt wholie reſigne our ouer ſelues vnto God, if we mind to attaine vnto the freedome of mind.

LORD.

MY ſonne, if thou forſake thy ſelfe[a], thou ſhalt find me.

[a] Luk. 9, 23.

See thou chalenge nothing to thy ſelfe, nor haue nothing proper, and alwaies thou wilt gaine[b]. For as ſoone as thou yeeldeſt vp thy ſelfe wholie without reuocation, thou ſhalt be endued with moſt excellent rewards[c].

[b] Matth. 19, verſe. 29.
[c] Luke. 18, verſe. 29. 30. Mar. 10, 28. 29. 30.

SERVANT. Lord, how oft ſhal I yeeld vp, and wherein ſhal I forſake my ſelfe?

LORD. Alwaies, & euerie houre; both in ſmal, and great matters. I except

cept nothing: my desire is to haue thee renounce al things[c]. For how canst thou be mine, and I thine, vnles both inwardlie, and outwardlie thou haue left, and lost thine owne wil[c]?

[d] Matth. 13, verse. 44. 45. 46.

[e] Matt. 26, verse. 39. 42. Luke. 22, 42 Iohn. 4, 34 Matth. 6, 10.

And this the sooner thou doost, the better thou shalt speede: and the more throughlie and syncerelie, the more thou shalt please me, and profit thy selfe[f].

[f] Matth. 24, verse. 45. 46. 47.

Some there be, which giue ouer themselues, but it is with some exception[g]. They doo not fullie depend on God, and therefore they studie how to prouide for themselues.

[g] Mat. 25, 21. 22, &c.

Others at the first renounce themselues wholie: but afterward when tribulation or persecution cõmeth[h], they fal awaie, & so doo no good at al.

[h] Luk. 9, 59 60. 61.

These men shal neuer aspire either vnto the true libertie of y. mind, or to the most comfortable benefit of my familiaritie[i], vnles they wholie renounce[k], and dailie sacrifice themselues[l], without which none either can, or shal enioie the fauor of God.

[h] Matt. 13, verse. 20. 21.

[i] 2. Cor. 13. verse. 13.

[k] Luk 9, 23.

[l] Rom. 12. 1.

[m] Matth. 16, verse. 24. Mark. 8, 34. Luk 9, 23.

I haue said oftentimes, and now I saie againe; Forsake, yeeld vp thy selfe[m], and thou shalt enioie the

[n] Matth. 11, verse. 29. Matth. 16, verse. 24, &c.

found quietnes of mind[n]. Giue the

the whole for the whole, cal backe nothing, keepe back nothing [o]. Abide vnfainedlie, and faithfullie in me, & thou ſhalt haue me, the freedome of mind, & deliuerance from darknes [p].

Wherefore let this be thy ſtudie, let this be thy praier, wiſh continualie, that thou maiſt euen nakedlie folowe naked Ieſus [q], and die to thy ſelfe [r], to liue eternalie with me [s]. Then ſhal both vaine imaginations [t], and vile affections [u], and ſuperfluous cogitations [x] depart awaie: then both immoderate feare ſhal vade [y], and intemperate loue conſume awaie [z].

[o] Luke. 18, verſe. 22. 23, &c.
[p] Matth. 25, verſ. 35, &c.
[q] Luk. 9, 23.
[r] Rom. 6, 6.
[s] 2. Tim. 2, verſe. 11. 12.
[t] Pſalm. 1, 2.
[u] Mat. 6, 22. 23.
[x] 1. Co. 7, 31. 32.
[y] 1. Ioh. 4, 18
[z] 1. Ioh. 2, 17

Chap. 44.

Of the right vſe of outward things; and that we ſhould flie vnto God when we are afflicted.

LORD.

MY ſonne, thou muſt haue a ſpecial care, that thy mind be ſingle and pure [a] in euerie place, in euerie action, in al thy buſines: alſo, that al things ſerue thee, and not thou them [b]; alſo that thou be not a ſlaue, and bondman to thine owne actions [c]; but a maſter, a ruler, a free-man, an Hebrue tranſlated

[a] Mat. 6, 22. 23.
[b] Mat. 6, 24.
[c] Galat. 5, 8.

ted into the lot, and libertie of the
[d] Gal. 4, 3. sonnes of God [d], whose eies are tur-
7. ned from worldlie [e], and cast vpon
9. heauenlie things [f]; who looke vpon
[e] Gal. 5, 13. temporal things with the left, but
[f] Colos. 3, 1. with the right eie vpon eternal; who
2. [g] 1. Cor. 6, wil not be brought vnder the power
verse. 12. of anie thing [g]; but make al things
[i] Ioh. 2, 15. to serue to good purpose, according
[i] Co. 10, 23. to the order of almightie God the
[h] Psal. 8, 6. creator [h], who hath done nothing of
7. al
8. that he did in vaine [i].

[i] Gen. 1, 31. Furthermore if in thy troble thou wilt not sticke vnto outward things, nor with a carnal eie behold the things that are seene and heard: but with Moses in al thine affaires enter by and by into the tabernacle of the
[k] Exo. 33, 9. Nomb. 7, 89 Lord [k], doubtles thou shalt receaue answere sometime, and returne instructed in things both present, and to come.

For it was Moses woont in matters of controuersie, and difficult things, to go into the Tabernacle, and to be
[l] Exod. 33, verse. 13. rid from the wickednes of men he vsed praier [l], and the calling for Gods assistance. So oughtest thou to enter
[m] Matt. 6, 6. into the priuie closet of thine hart [m], and there most earnestly to cal vpon God.

For

For we reade [n] that Ioshua, and the rest of the Israëlites were therefore deceaued of the Gibeonites, because they counseled not with the mouth of the Lord, but gaue light credit to their faire tale. [n] Iosh. 9, 14.

Chap. 45.

That man should not be too importunate in his matters.

LORD.

SOnne, cast thy burden vpon mee [a], and in due time I wil grant thy request. [a] Ps. 55, 22.

Looke vpon my commandements, and thou shalt find great profit thereby [b]. [b] Deut. 6, 3. 4, &c.

SERVANT. O my Lord, I willinglie refer mine whole cause to thee [c]: for I find that al my cares doo naught preuaile. [c] Deut. 12, 28 Psal. 85, 8. Mat. 6, 25. 26, &c. 1. Pet. 5, 7.

Oh that I were not so careful of worldlie things, but could euen out of hand vnfeinedlie obeie thee [d]! [d] Luk. 5, 11. 28.

LORD. My sonne, manie-times a man desires a thing, which afterwards he misliкes when he hath it once. Because the desires of one thing doo not long endure, but force you

you to couet after ſundrie & diuers.

e Luk. 9, 23. Luk. 14, 26. 33. Wherefore it is no ſmal thing for a man euen in ſmaleſt things to forſake himſelfe: and, he that wil go forward in deed, muſt vtterlie denie himſelfe [e]; for he who ſo doth is moſt at libertie, and ſafe.

f Reu. 12, 9. 10, &c. g Matth. 13, verſe. 24. 25, &c. h Luk. 4, 3. 4, &c. i. Tim. 6, 9. 10. 1. Pet. 5, 8. 9. i Matth. 26, verſe. 41. But the old ſerpent [f], an vtter enimie to good men [g], ceſſeth at no time from tempting [h]; but night and daie laieth ſnares to entrap, and ouerthrowe the ſimple.

Wherefore watch and praie [i], that ye enter not into tentation.

Chap. 46.

That man hath nothing which good is of himſelfe; neither that he ſhould glorie of anie thing.

SERVANT.

a Pſal. 8, 4. b Rom. 11, 6. Epheſ. 2, 8. c Pſa. 144, 3. d Rom. 9, 20 LOrd, what is man that thou art mindful of him [a]? and the ſonne of man, that thou viſiteſt him? What hath he deſerued [b], that thou ſhouldeſt regard him [c]?

O Lord, I maie not complaine, if thou doo reiect me [d]: neither reaſon with thee, if thou denie my requeſts.

But

But thus maie I trulie both thinke with my selfe, and saie; Lord, I am nothing, I haue no goodnes of my selfe[e]: but naked came I out of my mothers wombe[f], and naked shal I returne thither.

If thou assist me not, and inwardlie instruct me, I faint vtterlie, and become dissolute[g].

But thou, Lord, alwaies art one, and abidest the same for euermore[h]; thou art alwaies good[i], righteous[k], and holie[l]; for thou doest al things wel, righteouslie, purelie, and with wisedome[m].

But I, alas, am more proane to come rather backward than forward; I continue not euermore at one staie[n], because I am subiect to alteration, like the time.

Notwithstanding, if thou reach foorth thine helping hand, I shal speedilie be comforted[o], for thou without mans aid canst assist, and so strengthen me, that my countenance no more shal alter and change diuerslie, and my mind shal be fixed, and wait vpon thee alone[p].

Therefore, did I knowe, while either I couet the zeale of the spirit, or am driuen by some occasion to seeke thee

e 2. Cor. 3, 5
1. Cor. 4, 7.
f Iob. 1, 21.
Eccl. 5, 14.
1. Tim. 6, 7.
g Ps. 51, 10. 11, &c.
h Ps. 102, 12.
Esaie. 44, 6.
i Psalm. 5, 4.
k Deu. 32, 4.
l 1. Pet. 1, 15
m Ps. 104, 1. 2, &c.
n Iob. 14, 1. 2.
o Psa. 16, 8.
p Ps. 104, 27

thee (for there is none that can comfort me,) how to contemne the comfort of this world [q], doubtles I ſhould both hope wel of thy fauor, and looke with ioiefulnes ſometime for the gift of thy conſolation [r]. Finalie, if it fal out wel with me at anie time, it is of thy goodnes [s]: I am but vanitie in thy ſight [t], of none account [u], mortal [x], and traile [y].

Whereof then doo I boaſt? Or why couet I to be had in admiration? Euen of nothing [z]: but that is vanitie.

Doubtles a moſt peſtilent, and vaine thing ambition is; it both draweth man awaie from the true glorie, and ſpoiles him vtterlie of Gods eternal fauor [a].

For while man pleaſeth himſelfe, he diſpleaſeth thee [b]; while he ſeeketh the praiſe of men [c], he leeſeth the true virtues of the mind.

But the true glorie and true reioicing is, for a man to glorie not of himſelfe, but of thee [d]: and to reioice of thy name, not of his virtue, or anie thing beſides, but onlie for thy ſake.

Wherefore praiſed be thy Name, not mine; extolled be thy works, not mine; let thy holie name be magnified [e], let me haue no praiſe at al.

[q] 1. Ioh. 2. 15 16.
[r] Ioh. 16, 22
[s] Iam. 1, 17.
[t] Pſa. 39. 11.
[u] Pſ. 144, 3. 4.
[x] Pſ. 89, 48.
[y] Pſal. 49, 10. 11. 12.
[z] Iob. 14, 22.
[a] Ier. 9, 23. Iam. 3, 1. Iames 4, 6. Eccl. 10, 7.
[b] Luk. 18, 9. 14.
[c] Ioh. 5, 44. Ioh. 12, 43.
[d] Iere. 9, 23. 28. 2. Co. 10, 17. 18.
[e] Pſal. 96, 1. 2. 3, &c. Pſal. 145, 3.

I

I wil euermore glorie in thy praise [f]; of my selfe I wil not, except it be of mine infirmities.

Let the Iewes receaue honor one of another [h], I wil seeke that which commeth of God alone.

Al the glorie, the credit, the estimation of this world, if it be compared with that euerlasting glorie of thine [i], what is it but meere vanitie, & foolishnes [k]?

Wherefore, ô my truth, my mercie, my God [l], ô blessed Trinitie, to thee be praise [m], and honor, and glorie, and power for euermore, *Amen.*

[f] Pf. 106, 47. [g] 2 Cor. 11, verse. 30. 2. Cor. 12, 5.
[h] Ioh. 5, 44. Iohn. 12, 43.
[i] Reu. 21, 23 24. 25. 26.
[k] Eccl. 10, 7. 9. 12, &c.
[l] Psal. 25, 2.
[m] Reu. 5, 13 Reuel. 7, 12. 1. Tim. 1, 17. 2. Tim 4, 8.

Chap. 47.

That the praise of this world is to be contemned.

LORD.

BE not thou trobled, my sonne, though thou see others extolled, and esteemed, and thy selfe despised, and contemned [a].

Cast the eies of thy mind vpon me, and, I warrant thee, thou wilt brooke thy contempt wel enough [b].

SERVANT. O Lord, we are blind, and,

[a] Iam. 2, 3.
[b] Mat. 9, 29.

and, alas, easilie seduced with vanitie[c]. If I looke wel into my selfe, I am not hurt of anie thing, so that I haue no cause to complaine of thee at al[d]. But for that I haue both manie-times and grieuouslie offended thee, al thy creatures doo rightlie arme themselues against me[e].

Therefore praise, and honor, and glorie belongeth to thee, but to me shame, and contempt[f].

And except I frame my selfe patientlie to beare the contempt and despight of al men[g], I shal neuer attaine either a quiet mind[h], the light of thy spirit, thine euerlasting societie[i].

[c] Gen. 6, 5.
[d] Dan. 9, 14.
[e] Gen. 3, 17. 18.
[f] Dan. 9, 7. 8.
[g] Pſ. 123, 2.
[h] 1. Pet. 2, 21. Mat. 11, 29
[i] 2. Tim. 2, 11 12.

Chap. 48

That we muſt not reſt, or depend vpon man.

LORD.

MY sonne, if thou for amitie, and freendship sake, repose anie confidence in man, neuer looke to be quiet, and at rest[a]. But if thou betake thy selfe vnto the immortal, and euerlasting truth[b], at the departure of thy freend, thine hart wil not be trobled.

[a] Ioh. 14, 27 Ioh. 16, 33. Pſal. 118, 8. 9.
[b] Pſal. 146, 3. 4. Pſa. 117, 2.

On

Be humble, and get honor.

On me should thy loue be grounded, and for my sake ought euerie good man to be loued [c], and the more deerelie.

[c] 1. Pet. 3, 8. 9. 1. Pet. 4, 8. 1. Thess. 3, 2. 1. Ioh. 3, 17. 18.

Without me freendship cannot last: neither is it true, and pure loue, which I couple not together.

So mortified shouldest thou be from these affections, that, as touching thy selfe, thou shouldest seeme to be without al comfort [d].

[d] Matth. 10, verse. 35. 1. Cor. 7, 31.

So much the nigher is man to God, as he is farther from the comfort of this world: and so much the more highlie doth he ascend vp to God, as the more deepelie he descendeth into, and despiseth himself [e].

[e] Phili 2, 5. 6. 7, &c.

But he, who arrogates anie good thing to himselfe, letteth the fauor of God from dwelling within him. For the holie spirit dooth alwaies seeke a meeke, and humble mind [f].

Iames. 4, 6. 7, &c. 2. Pet. 5, 6.

[f] Psa. 51, 17. Esai. 66, 2.

Couldest thou once bring thy selfe vnto nothing, and renounce the loue of this world [g], surelie I would come, and powre vpon thee most singular benefits. But while thou lookest vpon creatures, thou loasest the sight of the Creator [h].

[g] 1. Ioh. 2, 15. Iohn. 12, 25.

[h] Iam. 4, 4.

Learne in al things to maister thy selfe for thy makers sake: so shalt thou

thou attaine vnto the knowledge of God.

Euen the vileſt thing loued, and looked vpon vndiſcreetlie [1], doth defile a man, and hinder him from happines.

[1] Matth. 10, verſe. 37. Matth. 22, 1. 2, &c.

Chap. 49.

Againſt vaine, and worldlie knowledge.

LORD.

MY ſonne, be not thou carried awaie with the faire, and ſubtile ſpeech of man. For the kingdome of God is not in word, but in power [a].

Liſten to my words, for they inflame the mind [b], lighten the vnderſtanding [c]; ſet men on fire [d]; and bring the true comfort [e].

Reade nothing with a mind to ſeeme the more learned onelie, or wiſe: but to mortifie thy ſinnes. For this wil more profit thee, than the knowledge of manie obſcure and hard queſtions [f].

Though thou haue read much; yet at the laſt thou muſt be faine to come vnto one principle [g].

I onelie teach men wiſedome, and

[a] 1. Cor. 4, verſe. 20.

[b] Pſ. 119, 97.

[c] Pſal. 119, verſe. 130.

[d] Ier. 23, 29.

[e] Pſal. 19, 8. Pſal. 119, 105.

[f] 1. Cor. 13, 8. 111.

[g] Luke. 10, verſe. 42.

I

I (not men) giue vnderstanding to the simple [h]: so that they, whome I speake vnto, doo easilie proove wise, & profit much in the spirit.

[h] Prou. 1, 4. Prou. 2, 6. Matt. 11, 25

Wo to them who seeke manie things of man, and neglect the waie to serue me [i].

[i] Mat. 23, 23 24, &c.

The time wil come, when the master of masters, the Lord of angels, euen I shall appeare, to take an account of al men, and to examine the conscience of euerie one [k]: then wil I search Ierusalem with lights [l], and discouer those things which laie hid in darkenes [m], at what time tongues shal ceasse, and knowledge doo no good [n].

[k] Mat. 25, 19 20, &c. 31.
[l] Zeph. 1, 12.
32, &c.
[m] 1. Cor. 4, 5
[n] 1. Cor. 13, verse. 8.

I, euen I doo so lift vp the humbled minde, that in a moment it shal conceaue more knowledge of the eternall truth [o], than anie man by ten yeeres studie can attaine vnto.

[o] Mat. 10, 19 20. Mark. 13, 11. Luke. 21, 14 15.

I teach neither ianglinglie to disquiet; nor diuersitie of opinions to distract; nor ambitiouslie to get fame; nor contentiouslie to obtaine victorie by force of argument.

I teach, how to despise the world [p]; to loath things present [q]; to seeke & sauor eternal [r]; to flie vaine glorie [s]; to suffer iniuries [t]; to trust in me [u];

[p] Matt. 5, 3. 4, &c.
[q] Luk. 9, 23.
[r] Matt. 6, 33
[s] Ioh. 8, 50. 54.
[t] Mat. 5, 44. 45.
[u] Ioh. 14, 12

[x] Ioh.14,14. without me to couet nothing [x]; and to loue me highlie and zealouslie aboue al [y].

[y] Mat.10,37

[z] Mark. 13, verse. 11. [a] Matth.19, verse. 27. [b] Mat.13,10. 11. Mark.4,11.

For by louing mee some haue so profited in heauenlie things, that to the admiration of men they haue spoken [z]; and haue gotten more by forsaking al [a], than by anie studie. But to some I speake common, to other special things; to some I comfortablie appeare in outward signes and figures, to others my secrets appeare as cleerelie as the light [b].

[c] Ioh.5, 39. [d] 2.Co.3,14 15. [e] Ioh.6,68. Iohn.14, 6. [f] Iohn. 8,6. 7. 8. Reue.2,23. [g] Matt. 26, verse. 34. 35. [h] Phil.2,13. [i] 1. Cor. 12, verse. 4. 5,&c.

The Scriptures in deede speake one, and the same thing [c], yet teach they not al men alike [d]: but I teach truth in the inward partes [e]; I search the hart [f], and I know the thoughts [g], I pricke forward to wel dooing [h], and giue to euerie man that which is needful [i].

Chap. 50.

That we should not couet after earthlie, and outward things.

LORD.

[a] 1.Cor.2,11. 2.

MY sonne, remember that thou be ignorant of manie things [a]; & that thou esteeme thy selfe but for a dead man in this world;

world; euen for him to whome the whole world is crucified [b]. Thou muſt ouerpaſſe much as though thou heardeſt not: and thinke alwaies on that which belongs to thy peace [c].

[b] Gal. 6, 14.

[c] Luke. 19, verſe. 42.

Better is it, to turne from thoſe things which miſlike thee, and to let euerie man haue his owne saieng, than to contend with bralling words [d].

[d] Ro. 13, 13.

If thou be at a good point with God, and haue his iudgement alwaies in thy mind [e], thou ſhalt the more eaſilie beare it if thou be ouercome.

[e] Eccl. 18, 23

SERVANT. O Lord, to what paſſe are we come! Behold if we looſe a temporal thing we lament; for a litle profit we run, and labor, yea though it be al the night long; but the loſſe of our ſoule we vtterlie forget [f]. That which little, if anie thing at al, profits, we ſeeke after; but that which is moſt neceſſarie [g], we vtterlie neglect, ſo gladlie doth man addict him wholie vnto outward things, & without ſpeedie repentance welter in the ſame [h].

[f] Matth. 16, verſe. 26. Luke. 9, 25.

[g] Luke. 10, verſe. 41. 42.

[h] 1. Ioh. 2, 15

Chap. 51.

That euerie man is not to be credited; and that by words we eaſilie offend.

SERVANT.

O Lord, help me now in this troble: for vaine is the help of man [a].

How often haue I bin deceaued where I lookt for faith? Againe there haue I found it, where I lookt for none. So vaine is the truſt in men [b]: but in thee, ô God alone the ſaluation of the righteous doth conſiſt [c].

We thanke thee [d] ô Lord our God, for al whatſoeuer betideth vs miſerable and weake ones, which are eaſilie deceaued, and changed with a little.

What man is he that ſo wiſelie, and circumſpectlie behaues himſelfe in al things, that he is neuer deceaued, nor commeth into daunger [e]?

Yea, he who truſteth in the Lord [f], and ſerueth him with a ſimple mind, doth not ſo eaſilie and ſoone offend: and though he fal ſometime into troubles, and perils, yet either ſpeedilie he

[a] Pſ. 60, 11.
[b] Pſ. 108, 12
[c] Pſ. 37, 39.
[d] 1. Theſſ. 1, verſe. 2. 1. Theſ. 5, 18
[e] Iam. 3, 2.
[f] Pſa. 125, 1.

he eſcapeth, or is ſtrengthened ſo that he can endure them. For thou, Lord, continueſt with them vnto the end, who put their truſt in thee [g]. [g] Pſal. 31, 1, 24. Pſal. 94, 14.

Hard is it, yea doubtles it is verie hard to find ſuch faithful freends as wil ſtick by vs in al extremities: but thou, Lord, thou onelie art faithful [h] in al things, neither is anie like vnto thee [i]. [h] Deu. 32, 4. [i] Deu. 32, 39

Oh how wiſe was that good ſoule, that ſaid: My mind is rooted, and built in Chriſt [k]! were I at that ſtaie, my mind ſo eaſilie would not be troubled with worldlie feare [l], neither ſhould the dartes of bitter wordes [m] diſquiet me. [k] Coloſ. 2, 6 7. [l] Pſal. 56, 4. 11. [m] Pſa. 64, 3.

But who can foreſee al thinges? Who can auoid miſeries to come? Now, if things though fore-ſeene, hurt manie-times; how much more greeuouſlie wil things nothing fore-ſeene, annoie?

But alas, wretch that I am, why haue I not better looked to my ſelfe? Either, why ſo lightlie haue I put confidence in others? Hereby we declare our ſelues to be men, and that fraile men too [n], albeit manie vnrightlie account, and flatteringlie doo cal vs angels. [n] Iam. 3, 2.

Whom shal I credit, Lord, whom? but onelie thee, who art the verie truth [o], and canst neither deceaue, nor be deceaued.

[o] Ioh. 14, 6. Rom. 3, 4.

For al men doubtles be liers [p], and weake, and vnconstant, and fraile especialie in words [q], that rashlie hand ouer head euerie thing maie not be credited, whatsoeuer color of truth it beare.

[p] Ps. 116, 11. Rom. 3, 4. [q] Iam. 3, 2. Eccl. 14, 1. Eccl. 19, 16. Eccl. 25, 8.

Therefore not without great cause, & wisedome thou dideſt fore-warne to beware of men [r]; and fore-tel, that a mans enimies should be those of his house-hold [s]; and saie that such are not to be beleeued, who saie [t], Lo here he is, or there he is.

[r] Mat. 10, 17 [s] Micah. 7, 6 Mat. 10, 36. [t] Matth. 24, verse. 23. Mark. 13, 21.

This haue I learned to my losse, God grant I may prooue the more wise, not foolish thereby.

Plaie the wise man, said one, plaie the wise man, & that I tel you, keepe to your selfe. Which thing I did, thinking none should haue vnderstood the same: but afterward he that willed me to be silent, could not keepe it secret himselfe, but forth-with bewraied himselfe, and betraied me.

From such tatlers, and vndiscreete men, ô Lord, deliuer me [u], that I maie neither fal into their hands, nor

[u] Ps. 120, 2. 3.

nor folow their kind of dealing. Let my mouth vtter continuallie the truth [x]; and remoeue awaie far fro me a dissembling tongue [y]. For my part is not to doo that to another, which I would not haue done to my selfe [z].

[x] Prou. 8, 7.
[y] Ps. 34, 13.
[z] Mat. 7, 12. Luke. 6, 31. Tob. 4, 15.

Oh how good is it, and what quietnes doth it bring to saie nothing of others; not to beleeue euerie thing; to speake little; to open our selues but to few; to seeke after thee, which knowest our minds [a]; not to be carried about with euerie blast of words: but to couet that al both inward, and outward things maie be finished, and brought about according to thy wil and commandement [b].

[a] Rom. 8, 27 Iohn. 2, 25.
[b] Iam. 1, 18. 19, &c.

Oh, how necessarie to the keeping stil of Gods fauor is it, to shun the pompe of this world; not to couet those things which are wonderful in sight [c]; but to folowe, and with al diligence to pursue that which maie bring vs both vnto amendment of life, and to zeale of godlines [d]!

[c] Luke. 16, 25.
[d] 1. Tim. 6, verse. 11. 2. Tim. 2, 22. Tit. 2, 12.

How manie hath virtue knowen, and ouer-hastilie commended, endamaged! Againe, to how manie hath the same done good, beeing vsed in silence [e] in this miserable life,

[e] Esa. 30, 15.

f Iob. 7, verſe. 1, &c. which is altogether counted a tentation and miſerie f.

Chap. 52.

That we ought to repoſe our confidence in the Lord, when we are pierced with the darts of ſlandering tongues.

LORD.

MY ſonne, ſhow thy ſelf conſtant, and truſt in mee. For what be words a, but words? which flie about the aire, yet hurt not ſo much as a ſtone.

a Pſa. 112, 7. 8.

If thou art faultie, amend thy ſelfe: if not guiltie of anie crime, ſtudie to ſuffer the ſlander patientlie for Gods ſake b. At the leaſt beare with il words ſometime, though as yet thou canſt beare no great blowes.

b Mat. 5, 11.

Why doo ſuch trifling things diſquiet thee, but onelie becauſe thou art carnal as yet, and haſt more regard of men c, than is meete?

c Matth. 10, verſe. 26. Luke. 12, 4.

For, becauſe thou feareſt to be contemned, thou wilt not be reprehended for thy faults, but ſeekeſt the ſhadowes of excuſes. But looke thou more earneſtlie into thy ſelfe, and thou

thou shalt see that both the world, and a vaine care to please men [d] doth liue within thee.

d Gal. 1, 10.

For by shunning to be corrected, and blamed for thine offences, thou giuest most euident arguments, that thou art not trulie modest, and that neither thou art rightlie dead to the world, nor the world to thee [e].

e Gal. 6, 14. Rom. 6, 2. 3.

But listen thou vnto my words, and thou wilt not passe vpon the words yea of ten thousand men [f].

f Psalm. 3, 6.

What if all the worst words that maie be inuented were spoken against thee; they could not hurt thee one iot, if thou wouldest beare [g], and esteeme them but as motes? For they cannot plucke so much as an haire from thine head [h].

g Mat. 5, 11. h 2. Sam. 14, verse. 11. Mat 10, 30. Acts. 27, 34.

But he who is either weake of courage, or wicked of conuersation, is easilie moued with euil wordes. But he that trusteth in me, & dependeth not vpon his owne iudgement, is [i] void of this worldlie and fleshlie feare [l].

i Psal. 56, 3. 4. 11.

For I both iudge and know al secrets [k]; I know what and how euerie thing is done [l]; I know both who offereth, and who suffereth iniurie. This proceedeth fro me, & through

k 1. Cor. 4, 5. Reue. 2, 23. l Heb. 4, 12. 13.

[m] Amos. 3,6 Matt. 10, 16. 18, &c. my permission [m], that the thoughts of manie hearts maie be opened [n].

[a] Luk. 2, 35. [o] 2. Cor. 5, verse. 10. Iohn. 5, 29. I wil iudge both the guiltie, and the guiltles [o]; but first it is my mind to trie them both by a secret iudgement.

[p] Ps. 116, 11. [q] Rom. 2, 2. Rom. 3, 4. [r] Psal. 36, 6. [s] Psal. 19, 9. Psal. 67, 4. The witnes of men deceaueth [p] manie-times; but my iudgement is true [q], & shal neuer be ouerthrowen. But that commonlie is hidden, and knowen but of a few [r]: yet for al that it neuer doth, or can erre [s], albeit in the iudgement of fooles it seeme scarse indifferent.

[t] Matt. 7, 1. 2. Rom. 2, 1. 2. 3. Therefore it is good to appeale vnto me in euerie iudgement, and not to folowe priuate affection [t].

1. Cor. 4, 3. 4. [b] Psal. 91, 4. 5, &c. The righteous man is neuer moued [u] by anie crosse that God doth send; neither doth he either greatlie waie slanderous reports, or vainelie reioice when he is excused by other men. For he considereth that I am he who search the harts, and

[x] Psal. 7, 9. Reuc. 2, 23. [y] Rom. 2, 11. 1. Pet. 1, 17. [z] Luk. 16, 15 the reines [x], and iudge not according to the outward person, or appearance [y]. For that commonlie I condemne [z], which in the iudgement of man is commended.

SERVANT. O Lord God, who art a righteous iudge, strong, and patient,

ent, knowing the frailtie and wickednes of men, be thou my strength, and confidence [a]. For mine owne conscience wil not serue mee [b]: thou knowest that which I know not. Therfore my part was to humble my selfe when I was reprooued, & to take it patientlie [c]: which, if I haue not shewen, forgiue me [d], ô Lord, of thy mercie; and so blesse me, that hereafter I maie shew my selfe more patient. For thy singular mercie [e] doth more serue to the attainement of pardon, than the opinion of mine owne righteousnes to the defence of my secret conscience. And albeit I thinke my selfe cleere from sinne, yet am I not thereby iustified [f]. For without thy mercie no man can be saued [g].

[a] Psal. 7, 1. Psalm. 86, 2.
[b] 1 Cor. 4, 3. 4.
[c] Prou. 13, verse. 18.
[d] Mat. 6, 12. Prou. 15, 5.
[e] Rom. 3, 24.
[f] 1. Cor. 4, verse. 4.
[g] Psal. 143, 2.

Chap. 53.

That for the attainement of euerlasting life, al maner troubles must *be endured.*

LORD.

MY sonne, let neither troubles breake thee, nor aduersitie, sustained for my sake, throw thee downe: but comfort:

[a] 1. Cor. 10, verse. 13. [b] Iam. 1, 17. Reuel. 2, 10. 23. 26. Reuel. 3, 5. [c] Hebr. 10, verse. 37. [d] Reu. 3, 11. [e] Reu. 7, 16 17. Reuel. 21, 4. [f] Matth, 20. verse. 8. Reu. 22, 12. [g] Rom. 8, 18 [h] Esa. 60, 19. 20. Reu. 21, 23. Reuel 22. 5. [i] Rom. 7, 24.

fort and confirme thy selfe in al extremities with my promise [a], who am able inough to giue thee most ample, and infinite rewards [b].

Long thou shalt not labor here in this world [c], neither be afflicted alwaies. Hope a while longer [d], and thou shalt see a speedie dispatch of al euils, and the time wil shortlie come, when there shal be neither trobles, nor tumults anie more [e]. Litle is it, & short, whatsoeuer by time commeth to an end.

Wherefore go to, as thou doest, labor faithfullie in my vine-yard, I will be thy reward [f].

Write thou, meditate, sing, sigh, keepe silence, praie, suffer aduersitie with a couragious hart. For doubtles euerlasting felicitie deserueth al these, yea and greater conflicts [g].

One daie, God knowes how soone, quietnes wil come, & then shal there be neither daie, neither night, as now there is, but light perpetual without end, brightnes infinite without comprehension, peace which neuer shal decaie, & quietnes which euermore shal last [h]. Then thou wilt not saie, O that I were deliuered from the bodie of this death [i]: neither crie out on this

this wise [k], Wo is me that I dwel so long in this world! For then both death shal be destroied [l], and saluation shal appeare which neuer shal haue end [m]; there no anguish [n], but blessed ioie, and sweete and virtuous companie shal be.

Oh, dideſt thou behold the euerlasting crownes [o], or the glorie, wherewith they, who in this world were contemned [p], and thought not worthie to liue, doo triumph withal: doubtles thou wouldeſt foorthwith debase thy selfe euen to the ground, and desire rather to be in subiection to al men, than to rule but one: thou wouldeſt not couet manie merie daies in this world [q], but reioice in suffering trobles for the Name of God [r]; and thinke it great gaine to be contemned among men!

Now if thou couldeſt brooke theſe things, and let them sinke into thy mind, thou wouldeſt not once complaine [s]. For be not al trobles to be sustained for eternal life sake [t]? or is it so smal a thing either to get, or to forgo the kingdome of heauen [u]?

Lift vp thine eies, man, vpon heauen: behold with me how al my saincts, who haue past the sharp conflictes

[k] Psa. 120, 5. 6.
[l] Hos. 13, 14. 1. Cor. 15, 55
[m] Reu. 20, 6 14.
[n] Reu. 21, 4.
[o] Iam. 1, 12. Reue. 2, 10.
[p] 1. Cor. 4, verse. 10. Heb. 11, 35. 34. 35.
[q] Phil. 1, 23.
[r] Acts. 5, 41.
[s] Rom. 12, 12 2. Cor. 6, 4. 5. Iames. 1, 2. 3.
[t] Rom. 8, 18. 35. 36.
[u] Mat. 6, 26.

x Mat. 25, 21 23. 24. Luk. 16, 25. Luk. 23, 43. y Reu. 7, 14. 15. 16. 17. Reu. 21, 4. 23. 24. 25.

flicts of this world, reioice now x, how they now feele comfort, how they be where they would be, how they rest, and shal euer rest with me in the kingdome of my Father y!

Chap. 54.

Of the happines of the life to come; and of the miseries of this present world.

SERVANT.

z Reu. 21, 10 11. 12, &c.

MOst blessed mansion of the eternal citie z! O most bright daie of euerlastingnes, the which is neuer obscured by anie night b, but alwaies inlightened with the most glorious truth! A daie of continual ioie, of continual quietnes, and happie state of perpetuitie.

b Esa. 49, 10. Esai. 60, 19. 20. Reu. 7, 15. Reu. 21, 25.

c Psal 42, 2. Phil. 3, 7. 8.

Oh that that daie had once appeared c; and that this world had once an end!

d Hebr. 11, verse. 13. e 1. Cor. 13, verse. 12. f 1. Pet. 2, 11. Hebr. 11, 13.

That daie, doubtles, shineth to the saincts in perpetual cleerenes, but yet a far of d, & as it were darkelie e, becausse they be pilgrims in this world f as yet.

The citizens of heauen they see the

the ioiefulnes of this daie: but the banished children of Eue do sigh, because the daie of this life both [f] short, and euil [f] is ful of trobles and disquietnes [g], ful of griefe & anguish where man defileth himselfe with so manie sinnes, entangleth himselfe with so manie cuils, is trobled with so manie feares, busied with so manie cares, with much curiositie distracted, enwrapped with much vanitie, encloſed about with such errors, consumed with such labors, oppressed with tentations, weakened with pleasures, and vexed with pouertie [h].

[f] Gen. 47, 9. Psal. 39, 5.
[g] Gen. 3, 16. 17. Ephes. 6, 11. 12. 2. Tim. 3, 1. 2. 3. 4. 5.
[h] 2. Cor. 11, verse. 23. 24. 25, &c.

Oh when shal these manifold trobles haue an end! When shal I be deliuered from this miserable seruitude of sinne! Oh Lord, when shal I thinke, but onelie vpon thee! when shal I reioice my sil in thee [i]! when shal I without al manner let, without al griefe either of mind, or bodie [k] enioie true libertie! When shal there be found peace, peace I meane continual, and trustie, peace within, and peace without, and peace on al sides without disturbance [l]!

[i] Psal. 16, 11.
[k] Rom. 7, 23 24. Philip. 1, 23.
[l] Reu. 21, 4. 23. 24. 25. Reue. 22, 3. 4. 5.

O good Iesu, when shal I behold thee face to face! when shal I contemplate the glory of thy kingdome! when

[m] 1.Cor.15, verse. 28. when wilt thou be al in al [m] to me! or when shal I be with thee in thy kingdome, which thou hast prepared

[n] Matt. 25, verse. 34. 1.Cor. 2, 9. for thy beloued from the fundations of the world [n]!

I am left here euen succurles as a banished man in the land of mine

[o] Eph. 6, 10. 11. 12. enimies, where continual war is [o], and much miserie [p]: ô giue me com-

[p] 1. Pet. 5, 8. 9. fort in my banishment, and ioie in my trobles, inasmuch as with al the de-

[q] Gen. 47, 9. Psa. 27, 13. Psal. 42, 1. 2. sire of minde I sigh, & long for thee [q]. For al the comfort which this world doth minister, is euen burdensome to

[r] Gal. 6, 14. me [r].

[s] Phil. 1, 23. To enioie thee is al my desire [s], yet can I not apprehend thee. I wish to

[t] Wisd. 9, 14 15. abide in heauenlie things, yet earthlie, and vnmortified affections [t] keepe me downe. In mind I would subdue al things, yet against my wil I am

[u] Rom. 7, 19 23. compelled to serue the flesh [u]. Thus vnhappie man that I am, I fight with my selfe, and am greuous to my selfe,

[x] Rom. 8, 5. Rom. 7, 23. whilest my spirit loareth vpward, and my flesh bendeth downeward [x]. Oh

[y] Gal. 5, 17. what a combat feele I inwardlie [y], when meditating of heauēlie things, I am assalted suddenlie euen with a swarme of carnal cogitations!

Wherefore, ô my God, forsake me not,

not, neither caſt me awaie in thy diſpleaſure [z]. Oh ſcatter with ỹ brightnes of thy lightning al the imaginations which the enimie doth caſt in, ſhoot forth thine arrowes and diſperſe them [a]. Cal home my ſenſes vnto thee; make mee to forget al worldlie things, and to throw awaie and contemne the cogitations of wickednes.

[z] Pſal. 27, 9.

[a] Pſa. 144, 6.

O ſuccor me, eternal veritie [b], that no worldlie vanitie maie carie me awaie! O come celeſtial ſweetenes, that al vncleannes maie auoid at thy comming [c]!

[b] Pſal. 43, 3. Iohn. 14, 6.

[c] Pſal. 68, 1: 2.

This alſo I am to craue at thy hands, that it would pleaſe thee mercifullie to pardon, and forgiue me, though I haue other things in my mind when I praie beſides thee. For, to ſaie the truth, I am woont greatlie to be diſtracted; and manie-times there am I not, where bodilie I ſit, or ſtand, but whither my cogitations carrie me. Verelie there I am, where my cogitatiõ is. Where my thoughts are commonlie, there is that I loue. And that which either I loue naturalie, or cuſtomablie doo like, comes eaſilie into mind.

This made thee, ô truth [d], to ſaie,

[d] Ioh. 14, 6.

Where

Where your treaſure is, there wil
e Mat. 6, 21. your harts be e. If I loue heauen, I wil gladlie thinke on heauenlie things; if the world, in proſperitie I am iocund, and penſiue in aduerſitie; if the
f Rom. 8, 5. fleſh, mine imaginations are fleſhlie f; if the ſpirit, to thinke on ſpiritual things wil be my delight. For what ſoeuer I loue, I gladlie both ſpeake of
g Matth. 19, verſe. 27. & heare of, and thinke thereof earneſtlie when I am at home.
28.
29. Wherefore vndoubtedlie he is an
Luke. 5, 11. happie man, who for thy ſake, ô Lord,
Luke. 9, 23. doth forſake al things g; offer vio-
h Matth. 11, verſe. 12. lẽce to nature h; & crucifie his carnal affections i through the zeale of the
i Coloſ. 3, 5 Galat. 6, 14. ſpirit, ỹ his cõſcience being at quiet k,
k Heb. 9, 14. he maie offer vnto thee the ſacrifice
l Heb. 10, 34 of deuout praier, and be meete to be
m Rom. 8, verſe. 35. admitted into the companie of angels l, al earthlie things being excluded m both inwardlie and without.
36.
1. Cor. 9, 24. 25.

Chap. 55.

Of the deſire of eternal life; and of the good things promiſed to ſuch as fight.

LORD.

MY ſonne, ſeeing thou perceiueſt thy ſelfe to be endued from aboue with a deſire of

of eternal happines, and coueteſt to go from the tabernacle of thy bodie [a], thereby to behold the brightnes of my glorie without ſhadowe of turning [b], open thy mind, and receiue with greedines this holie inſpiration.

[a] 2. Cor. 5, 1. 2. 2. Pet. 1, 13. 14.
[b] Iam. 1, 17.

Giue high thanks [c] vnto almightie God, for dealing ſo gratiouſlie with thee; for viſiting thee ſo mercifullie; for ſtirring thee vp ſo zelouſlie; for helping thee ſo mightilie, that of thine owne weight thou fal not downe vnto earthlie things [d].

[c] Eph. 5, 20. 1. Theſſ. 1, 2. 1. Theſſ. 5, verſe. 18.
[d] Wiſ. 9, 14. 15.

Neither ſhalt thou atteine therevnto by thine owne endeuors, & cogitations, but by the meere grace and fauor of God [e], that as in al other virtues thou ſhouldeſt go forward, ſo eſpecialie encreaſe in modeſtie, prepare thy ſelfe vnto battels to come [f], and endeuor to cleaue to me with al thy ſtrength [g], and to ſerue me alwaies with a burning affection.

[e] Rom. 5, 20 21. Phil 4, 13.
[f] Luk. 9, 23. 1. Tim. 6, 11. 12. 2. Tim. 2, 2.
[g] Deut. 6, 5. Mat. 22, 37. Mar. 12, 29. 30. Luk. 10, 27.

My ſonne, the fire burneth manie times, yet neuer doth the flame aſcend without ſmoake [h]: ſo diuers burne with deſire of heauēlie things, and yet are they not free from the tentation of carnal affections [i], and therefore for the onlie glorie of God they

[h] Eccleſ. 22, verſe. 24.
[i] Mat. 13, 20 21.

k Ioh. 6, 26. 27. Iohn. 12, 5. 6. they craue not those things k the patient bearing whereof they desire so earnestlie at his hands.

Such also manie-times is your desire, which for al that you pretend to be most syncere. But that is not pure and perfect, which anie waie seeketh after priuate commoditie l.

l Matt. 6, 24. 25. 1. Cor. 13, 5.

Craue not that which maie bring either profit or pleasure to thy selfe, but what is acceptable in my sight m, and for the aduancement of my glorie. For, if thou haue a right iudgement, thou wilt prefer and folow my decree before thy desire, yea or what soeuer maie be desired.

m Matt. 6, 9. 10. Mat. 26, 39. 42. Luk. 22, 42.

I know thy desire, and I haue heard thy often groanings. Thou wouldest presentlie enioie the glorious freedome of the sonnes of God n. Presentlie thou art delighted with the euerlasting house, and celestial countrie repleniſhed with al ioie o. But that houre is not yet come, and the time is yet otherwise, euen a time of war p, of labor q, and of trial r. Thou wisheſt that once thou haddeſt attained the chiefe felicitie s: but yet thou canſt not haue the same.

n Phil. 1, 23. o Reu. 21, 4. p Eph. 6, 10. 11. 1. Pet. 5, 8. 9. q Gen. 3, 17. 18. 19. Iob. 7, 1. 2. r Acts. 14, 22 s Phil. 1, 23.

I am he, saith the Lord, whom thou must looke for, vntil the kingdome of God

God doo come. Yet longer thou must be tried in the world, and exercised in manie things [c]. Sometime I know thou shalt be comforted, but not fullie, and continualie. Wherfore showe thy selfe constant, and valiant both in doing, and also in suffering things contrarie vnto nature [u].

Thou must put on the new man [x], and change thy conditions. And manie-times thou must both doo those things, which thou wouldest not [y]; and omit that which thou wouldest doo [z].

Others in their dealings shal prosper, but thou shalt not [a]; the saiengs of other men shalbe heard, thine shal be contemned [b]. Other men shal obteine their sutes quietlie, but thou shalt suffer the repulse [c]; others with mightie commendations shalbe extolled, but no word shalbe made of thee [d]; other men shal be preferred vnto hie offices, but they shal iudge thee to be good for nothing [e]. For these causes thy nature wil be troubled sometime, and suffer great conflicts: but much good shalt thou get therebie, bearing it in silence [f].

By these, and such like, the faithful seruant of the Lord is tried oftentimes,

[c] Eccles. 2, 1. 2. 5.
[u] Dan. 10, 2. 3.
[x] Ephes. 3, 13. Eph. 4, 24. Rom. 6, 4. Colos. 3, 9. 10.
[y] Matt. 11, verse. 12.
[z] Rom. 7, 15 19.
[a] Psal. 73, 1. 2, &c.
[b] Matth. 10, verse. 16. 17, &c.
[c] Psal. 22, 24.
[d] Ioh. 15, 18 19.
[e] 1. Cor. 1, verse. 28.
[f] Esa. 30, 15. Luk. 21, 19.

times, whether he can denie, and
g Luk. 9, 23. breake himselfe of his owne wil in al
24. things g.

And surelie thou hast most need to be mortified therein; namelie, to
h Matth. 26, see and to suffer those things which
verse. 39. naturalie thou canst not brooke, e-
42. specialie when things, in thy iudge-
Luk. 22, 42. ment, absurd, and hurtful are enioi-
Iohn. 4, 34. ned thee h. Wherein, forasmuch as
Iohn. 5, 30. thou darest not resist the higher po-
Iohn. 6, 38. wer, wherevnto thou art subiect i, it
Ephes. 6, 6. seemeth hard in thine opinion to o-
i Rom. 14, 11 beie the commandement of another
Phil. 2, 10. and not to folow thine owne mind.
Rom. 13, 1.
1. Pet. 2, 13.
14.

But consider thou, my sonne, what commoditie, and what an ample reward wil shortlie folowe these labors of thine, and doubtles thou wilt be so far from sustaining them greeuouslie,
k 1. Co. 13, 7 that most sweete, and great comfort
Actes. 5, 40. thou wilt take of thy patience k.
41. For in steede of thy momentanie wil, which gladlie thou hast renounced, thou shalt haue an euerlasting
l Ioh. 17, 24. wil in the heauens l. There whatso-
1. Ioh. 2, 17. euer thou wouldest haue, or canst
m 1. Co. 2, 9. wish for, thou shalt find m. There a-
boundance of al good things thou
n Mat. 6, 19. shalt haue, without feare of loasing
20. them n. There thy wil together with
me

me [o] shal neuer couet after anie outward or priuate thing. No man there shal resist thee, no man complaine of thee, no man troble thee anie manner waie, but what thou canst desire shalbe present, and satisfie the desire of thy mind abundantlie [p].

There I wil render glorie for reproch sustained [q]; the garment of gladnes [r] for heauines; for the lowest roome a kinglie throne for euermore [s]. There the frute of obedience shal appeere [t]; the labor of repentance shal reioice [u]; & humble obedience shal glorioustlie be crowned [x].

Wherefore doo thou modestlie obeie al men [y]; and neuer care who speakes or cõmandeth, but giue thine earnest endeuor to take it in good worth, whatsoeuer is spoke, and faithfullie to fulfil that whatsoeuer is required at thine hands, howsoeuer it be either by word or signe, yea whosoeuer, be he thy better, or thine equal, or thine inferior that would haue it done.

Let other men seeke other things; let others glorie in what they wil, & be commended of the world euen to the skies, but do thou reioice when thou art reproched [z], when thou dost execute

[o] Ioh. 17, 24.
[p] Reu. 7, 14. 15. 16. 17. Reuel. 21, 4. 23. 24. 25. 26.
Reuel. 22, 5.
[q] Wisd. 5, 1. 2, &c.
[r] Esai. 61, 3.
[s] Matth. 25, verse. 34.
[t] Reuel. 22, verse. 14.
[u] Iohn. 3, 5. Ezec. 18, 21. 22.
[x] 2. Tim. 2, verse. 11. 12. Coloss. 3, 4.
[y] 1. Pet. 2, 13.

[z] Mat. 5, 11. 12. Actes. 5, 41. Galat. 6, 14.

2 1. Cor. 1, 31 execute my wil [a], and promote my glorie: and let this be thine onelie desire, that GOD maie be magnified alwaies in thee, whether it be by life, b Phil. 1, 20. or by death [b].

Chap. 56.

How a man oppressed with troubles, ought to yeeld himselfe to the Lordes will.

SERVANT.

O Eternal God, and heauenlie Father, I yeeld thee immortal thankes, for that thou doest what thou wilt [a], and wilt nothing but that is good [b]. a Psa. 115, 4. Matt. 19, 26. b Deu. 32, 4 Matt. 19, 17.

Let me thy seruant reioice in thee [c], not either in my selfe, or in anie other thing [d]. For thou alone art the true comfort; thou art my hope and my crowne; thou Lord art my ioie and mine honor [e]. Of thee I haue whatsoeuer I haue, and that not of anie merits at al of mine. Thine are al things [f] which thou hast either giuen [g], or made [h]. I poore soule, worne out with labors euen from my youth, and greeued in mind [i], and that in such wise, that sometime I burst c 1. Cor. 1, verse. 31. d Iere. 9, 23. e 2. Sam. 22, verse. 2. 3. Psalm. 18, 2. Psal. 142, 5. f Psa. 50, 10. 11. 12. g Iam. 1, 17. h Psa. 136, 5. 6, &c. i Psal. 88, 3.

burſt foorth into teares [k], and am greatlie out of quiet for the euils which hang ouer mine head.

O Lord, I long after the comfort of peace, it is the peace of thy children, who are fed with the light of thy conſolation [l] that I require.

If thou giue peace, if thou fil me with ioie [m], my hart ſhall reioice exceedinglie, and deuoutlie ſound out thy praiſes [n]: but if (as manie-times thou doeſt) thou hide thy face [o], I ſhal not be able to runne the waie of thy commandements [p], but rather falling on my knees I ſhal ſmite my breaſt [q], becauſe it goeth not with me as earſt it did, when, thy lanterne lightening me from aboue I was, vnder the ſhadowe of thy wings [r], protected againſt euils that ruſhed vpon me [s].

O righteous Father alwaies to be praiſed, the houre is now come [t] wherein I thy ſeruant muſt be tried. O moſt louing Father, meete is it that I ſuffer ſomewhat for thy ſake [u], at this time. O Father euermore to be worſhipped, the houre is now come, which from euerlaſting thou dideſt know would come, wherein I for a little time muſt outwardlie ſo

[k] Eſa. 38, 14. 15.

[l] Pſal. 119. verſe. 130.

[m] Luke. 15, verſe. 22. 23.

[n] Pſal. 149, verſe. 1. 2, &c.

[o] Pſal. 104. verſe. 29.

[p] Pſal. 119, verſe. 32.

[q] Luke. 18, verſe. 13.

[r] Pſal. 17, 8.

[s] Pſal. 18, 3. 4, &c. Pſalm. 57, 2. 3.

[t] Ioh. 12, 23. Iohn. 17, 1.

[u] Mat. 5, 10.

die, that inwardlie I maie liue with thee for euermore; for a little while be contemned, perish as it were in mans opinion, and be afflicted with
[z] Esa. 65, 17. griefe and aduersitie, that hereafter
Reue. 22, 1. in the morning of the new light [x] I
[y] Ioh. 17, 24. maie rise againe with thee, & be glorified in the heauens [y]. O most holie Father, such was thy decree, such is
[z] Ioh. 16, 2. thy pleasure, and that which thou
20. commandedst [z], is come to passe.

For this benefit thou bestowest
[a] 1. Pet. 4. 14 vpon thy freend, that albeit for thy
1. Pet. 2, 21. sake he must suffer affliction [a] in this world, yet is it but when, & of whom,
[b] Mat. 6, 26. and as thou wilt giue leaue. For in
27. the world nothing commeth to passe
Matt. 10, 28. either without thy counsel [b], with-
29. out thy prouidence, or without cause
30 why.
1. Cor. 12, 6.

And assuredlie it is good for me, ô
[c] Ps. 119, 71. Lord, that I haue bin afflicted, that I
67. maie learne thy statutes [c], and cast off al pride, and arrogancie of mind.

It is good for me that I am put to
[d] Psa. 44, 23. shame, that I may seeke comfort from
24. thee rather than of men [d]. Thereby
Psal 69, 29. also doo I learne to stand in feare of
[e] Ro. 11, 33. thine vnsearchable iudgements [e],
[f] Psal. 73, 2. who punisheth the righteous as wel
3, &c. as the wicked [f] and yet none of them
1. Pet. 4, 17. without

without equitie, and iuſtice [g].

I thanke thee, ô Lord, for not ſparing to afflict me with euils, with bitter paines, griefe, and anguiſh both within and without. None is there of al vnder heauen that can comfort mee in this miſerie, none I ſaie is there, but thou alone, my God, and my Lord, who art the ceſeſtial curer of ſoules [h] which both woundeſt and makeſt whole againe [i], bringeſt downe to the graue, and raiſeſt vp [k].

Thy correction is vpon me, thy rod teacheth me wiſedome [l]. Lo, moſt louing father, I ſubmit my ſelfe to the rod of thy diſcipline [m]. Strike both my back, and my neck too, that I maie turne mine vntowardlines after thy wil. Make me, ô Lord, thine humble and godlie diſciple, as thou haſt right wel accuſtomed to doo, that I maie euen wholie obeie euerie commandement of thine [n]. To thee, and to thy correction I commend both my ſelfe, and al mine: for better is it to be puniſhed heere than heereafter [o].

Thou knoweſt al, and euerie thing; yea the moſt ſecret cogitation in the hart of man, thou knoweſt [p]. Thou knoweſt what ſhalbe afore it come to paſſe [q]: neither haſt thou neede to

[g] Pſal. 99, 4. Pſa. 119, 75.
[h] Pſ. 147, 3. Matth. 9, 2. 22. 25. 29. 33. 35.
[i] Deu. 32, 39
[k] 1. Sam. 2, 6. Tob. 13, 2.
[l] Prou. 29, verſe. 15.
[m] Matt. 26, verſe. 39. 42.
[n] Pſ. 119, 71.
[o] Eſai 55, 6. Galat. 6, 9. 10.
[p] Heb. 4, 13.
[q] Rom. 11, 2.

be informed, or admoniſhed of thoſe things which are done in the world. Thou knoweſt wherebie I maie profit beſt, and what good aduerſitie wil doo to the ſcourging off, as it were the ruſt of wickednes [r]. And therefore vſe me euen as thou wilt [s]; and reiect me not for my wicked life [t], which none knoweth ſo wel as thou, yea, to ſaie the truth, none knoweth it but thou alone [u].

r Wiſd. 3, 6.
1. Peter. 1, 7.
s Luke. 22, verſe. 42
t Luk. 18, 13.
u Ioh. 2, 24, 25.

O Lord, grant me to know thoſe things that I ſhould know [x]; to loue that are to be loued [y]; to praiſe that which pleaſeth thee; to make accoũt of ſuch as thou haſt in price; and finalie to miſlike that which thou doſt loath.

x Ioh. 17, 3.
y Deut. 6, 5. Matt. 22, 37.

Suffer me not either to iudge after the ſight of the outward eies [z], or to giue ſentence according to the hearing of mine vnſkilful eares: but with right iudgement to diſcerne betwene things both viſible, and ſpiritual [a], & afore al things euermore to ſeeke after the pleaſure of thine heauenlie wil. For commonlie the ſenſes of men in iudging [b] are deceaued; and the freendes of this world by louing onelie viſible things [c] are deceaued alſo.

z Deut. 1, 17. 1. Sam. 16, 7. Sirach. 42, 1. Iob. 10, 4.
a 1. Cor. 2, verſe. 10. 11, &c.
b 1. Cor. 2, 7. 8. Iames. 2, 2. 3, &c.
c 1. Ioh. 2, 15. 16. 17.

Is

Is a man so much the better, as he is greater in the opinion of man [d]? The deceitful in praising the deceitful; the vaine man in extolling the vaine; the blinde in commending the blinde; the weake in magnifieng the weake, deceaueth him; and by praising vainelie, he doth verelie shame him [e]. For in truth such is a man, and no more, as thou esteemest him to be, as one [f] saide right wel.

[d] Luke. 16, verse. 19. 20.

[e] Ioh. 5, 44. Iohn. 12, 43.

[f] *Francis the Minorite.*

Chap. 57.

That we are to exercise our selues with baser works, when we cannot doo the best.

LORD.

MY sonne, thou canst not alwaies abide in the most earnest, and ardent studie of virtue, nor continue in the highest degree of heauenlie contemplation, but of force through original corruption [a] thou art made sometime to come downe vnto inferior things, & to beare the burden of this mortal life [b] though vnwillinglie and with griefe. For as long as thou carriest about a mortal bodie,

[a] Gen 3, 16. 17, &c. Rom. 7, 14 15, &c.

[b] Wisd. 9, 5. 23.

thou shalt feele the weight and hea-
[c] Wisd. 9, 15 uines of the same [c].

Therefore in the flesh thou must
[d] Rom. 7, 24 often groane vnder the burden of
25. flesh [d]; because thou canst not al-
waies without intermission continue
in the studie of spiritual things, and
heauenlie contemplations.

Here then it is behouefull to make
recourse vnto base and outwarde
workes; to refresh thy selfe in good
[e] Matth. 24, deedes; and with a strong faith to
verse. 46. waite [e] til I come from on hie to vi-
47. sit thee; and to suffer with patience
[f] Heb. 11, 13. thine exile [f] and hunger of minde,
14. 15. vntil I see thee againe [g], and deliuer
Gen. 47, 9. thee from al troubles [h].
Psal. 119, 54. For I wil make thee to forget thy
[g] 1. Cor. 15. paines, and to enioie fullie the inner
verse. 51. quietnes [i]. Yea, I wil open vnto thee
52. the field of the holie Scriptures, that
[h] Reuel. 21, with a ioiefull minde thou maist be-
[i] Ioh. 16, 22. gin to trauers the waie of my com-
[k] Ps. 119, 32. mandements [k], and breake into these
[l] Rom. 8, 18. wordes [l]: The afflictions of this
present time are not woor-
thie the glorie which
shal be showed
vnto vs.

That

Chap. 58.

That man should thinke himselfe to deserue not comfort at Gods hand, but condemnation.

SERVANT.

O Lorde, I am not woorthie thy comfort, or anie spiritual consolation [a]. And therefore thou doest right wel [b] when thou forsakest me poore wretch, and leauest me without comfort.

For though I should powre out euen a sea of teares, yet could I not deserue anie comfort at thine hand. That which I deserue be stripes, and punishment, because I haue so often so greeuouslie offended thee, and in so manie things so greatlie sinned [c]. So that were the matter dulie considered [d] I am not woorthie the least of al thy comforts.

And yet, ô gratious and merciful God, who wilt not that thy workes should perish [e], to declare the riches of thy goodnes vpon the vessels of thy mercie [f], thou doest vouchsafe to comfort mee hauing no merit, far

[a] 2. Cor. 12. verse. 9. 10.
[b] Psal. 115, 75
[c] Luk. 15, 18 21.
[d] Psal. 69, 5. 13. 16.
[e] Ezech. 33. verse. 11.
[f] Ephes. 1, 7. 8. Ephes. 2, 4. 5.

beyond the manner of men [g]. Neither be thine heauenlie comforts, like worldlie communications [h].

But what haue I done, Lord, that thou ſhouldeſt impart vpon me anie ſpiritual comfort at al [i]? Trulie that I remember, I haue done no good at al, but alwaies haue bin both proane vnto ſinne [k], and ſlowe to repent. And this is ſo true, as if I ſhould denie it, both thou wilt find me a liar, and no man dare ſtand to excuſe me [l].

By my ſinnes what haue I merited but hel, and euerlaſting fire [m]?

And therefore I plainelie, and in deede confeſſe, I am woorthie al reproch and contempt; and moſt vnwoorthie to liue among thy ſonnes, and ſeruants [n].

And albeit I can hardly be brought to do it; yet becauſe it is true, I wil confeſſe againſt my ſelfe my wickednes [o], that ſo the ſooner I maie obteine mercie at thine hand.

But what ſhal I, ſinner that I am, ful of al manner ſhame and infamie, what ſhal I ſaie? Surelie I haue nothing to ſaie, but euen this: I haue ſinned, Lord, I haue ſinned, take mercie on me [p], forgiue me; ſuffer me yet

[g] Pſal. 71, 15. Luke. 15, 22. 23. 24.
[h] 2. Cor. 1, 12
[i] 2. Cor. 7, 4. 5. 6.
[k] Rom. 11, 5. 6, &c. Gen. 6, 5. Gen. 8, 21. Matt. 15, 19 Rom. 3, 9. 10.
[l] Iob. 9. verſe. 2, &c.
[m] Matt. 25. verſe. 41.
[n] Luk. 15, 21 Luke. 18, 13.
[o] Pſal. 32, 5.
[p] Pſa. 25, 11 Pſal. 40, 11. 12. Pſalm. 51, 1. 2. 3.

a while to bewaile my wretchednes, before I passe ouer into the land of darkenes, couered with the shadowe of death [q].

For what els doest thou of a giltie and miserable man require, but that he afflict, and humble himselfe for his sinnes [r]?

For of true repentance, and humbling of the minde, ariseth hope of pardon [s]; the trobled conscience is reconciled vnto God [t]; the fauor of God which was lost is recouered [u]; man is preserued from [y] vengeance to come [x]; and with an holie kisse both God, & the sorowful soule doo meete together [y].

Isaie, the vnfained repentance of sinnes committed is the accepted sacrifice vnto thee, ô Lord, sauoring more sweetelie in thine eares than doth the perfume of frankincense [z]. This is the sweete ointment which thou, who neuer despisest the trobled and humbled minde of man [a], wouldest should be powred vpon thine holie feete [b]. This is the place of refuge against the rage of the enimie [c]; here it is amended and washt awaie whatsoeuer els where was polluted, and defiled [d].

[q] Iob.10,21. 22.
[r] Ezc.18,21. 22. Ezec.32,14. 15.
[s] Psal 32,5. Psal. 51,17.
[t] Heb.9,14.
[u] Zach.1,3.
[x] Matt 3,7. 8.
[y] Luke. 15. verse. 20.
[z] Psa.51,16. 17. 19.
[a] Psa.147,3.
[b] Luk.7,37. 38.
[c] Psa.138,6. 7.
[d] Psal.51,2. 7. 1.Cor.6,11.

Chap. 59.

Men carnallie minded find no fauor before God.

LORD.

SOnne, my fauor is more pretious, than that it wil medle with outward things, and earthlie pleasures [a].

[a] Ioh. 14, 27. Iohn. 16. 33. Phil. 4, 10. 11. 12.

Wherefore thou must cast off what soeuer is a let therevnto [b], if thou wouldest be repleniſhed with the same.

[b] Luk. 9, 23 Iohn. 8, 54.

Leaue companie [c]; loue to dwel by thy selfe alone; auoid communication; but powre out godlie praiers before the Lorde [d], that thy mind maie be stirred vp vnto godlines, and kept from sinne.

[c] Matt. 6, 6. Matt. 14, 23.

[d] Luk. 18, 1. 2, &c. 1. Thes. 5, 17. 18.

Despise euen the whole world, and prefer the calling of God before al outward things [e]. For doubtles thou canst not both serue me, and delight in transitorie things too [f].

[e] Luk. 9, 59. 1. Iohn. 2, 15. 16.

[f] Mat. 6, 24. & Luk. 9, 23. 24.

Thou must leaue thine acquaintance, and deare freends [g]; and cal awaie thy minde from al worldlie pleasure [h]. So doth Peter admonish the disciples of Christ, that they behaue

[g] Luk. 14, 26. 27. Iohn. 12, 25. 26.

[h] 1. Ioh. 2, 15 16.

haue themselues in this world as pilgrims, and strangers [i]. [i] 1. Pet. 2, 11.

O with what a faith & confidence shal he die, who is not kept back with the desire of anie earthlie thing [k]! [k] Gal. 6, 14. Rom. 8, 35. 36.

But no sicke man can haue such a minde; neither doth the carnal man perceaue the libertie of him who is spiritual [l]. [l] Phil. 3, 20. Rom. 8, 5. 1. Cor. 2, 14. 15. 16.

But if he wil become spiritual, he must renounce both strangers, and nigh freends also [m], and take heede of none more than of himselfe [n]. [m] Matth. 10, verse. 37. [n] Rom. 7, 23. 1. Cor. 2, 14.

If thou hast perfectlie subdued thy selfe [o], thou shalt with more ease vanquish other things. For that is true victorie, to triumph ouer a mans selfe. [o] Marke. 8, verse. 34.

For he, who hath his minde so in subiection, that both his desire obeieth reason, and his reason fulfilleth my commandements in al things, is doubtles both a conqueror of himselfe [p], & also a Lord of the world [q]: to which top of perfection if thou wouldest clime, thou must manfulie begin, and laie the axe to the root [r], so to cut off euen by the root al hidden and immoderate loue, both of thy selfe, and also of euerie priuate and carnal good thing. [p] Matth. 5, verse. 38. 39. [q] Ro. 8, 37. [r] Mat. 3, 10.

For

[f] Matt. 7, 3. 4. [t] Mat 11,29. [u] Rom.6, 3. Coloss. 3, 5. [x] Eph.4,22. 23. 24. [y] Iames.4,1. 2. 3. [z] Gal. 5,19. 20. 21. [a] 1.Ioh.2,15 16. Philip. 3, 7. 8. [b] Cor.7, 29. 30. 31.

For of this immoderate selfe-loue onlie depẽdeth almost al that a man must vtterlie roote vp [f]: which vice being once subdued, great peace, and perpetual quietnes wil ensue [t].

But, for that few doo endeuor perfectlie to mortifie [u] and altogether to forsake themselues [x], it commeth to passe that manie do remaine snarled within [y], and cannot in spirit rise aboue themselues.

But he that freelie would liue with me, must mortifie and slaie al wicked and intemperate affections of his mind [z]; and stick to nothing created ouer greedilie [a].

Chap.60.

The diuers working of Nature, and of Grace.

LORD.

MY sonne, consider diligentlie the diuers motions betwene Nature and Grace. For after so subtile, and contrarie a maner their motions be, that hardlie they can be discerned but of the spiritual, and illuminated man [a].

[a] 2 Cor. 2, verse. 14.

Al

Al men couet in deede that which is good, yea and pretend a color of goodnes in their deedes, and saiengs: therefore vnder the showe of that which good is manie are deceaued.

Nature is craftie, and carrieth awaie, intrappeth, and deceaueth manie a man; yea and it would alwaies be the end of actions [b]: but Grace dealeth simplie, and declineth from al kinde of cuil; vseth no deceit; doth al things plainlie for Gods sake, and resteth in him vnto the end [c].

Nature refuseth to die [d], to be kept downe, to be ouercome, to be in subiection, and to be kept vnder: Grace studieth to be mortified [e]; striueth against appetite [f]; coueteth to be brought in subiection, & to be ouercome [g]; wil not vse hir libertie [h]; loueth to be kept in awe; wil not lord ouer anie; but is readie euermore to liue, to abide to be vnder God, yea and for Gods cause humblie to obeie euerie man [i].

Nature seeketh after profit [k], and considereth what lucre maie be gotten by another: but Grace doth note rather what maie benefit others [l], than profit hir selfe.

Nature is glad when she is had in honor,

[b] Rom. 1, 20 21. Rom. 10, 3. 4.
[c] 1. Cor. 13, verse. 1. 2. 1. Cor. 15, 30. 31. 32.
[d] Matt. 26, verse. 69. 70. Luk. 22, 55. 56. 57. Iohn. 21, 18.
Rom. 7, 15. 16, &c.
[e] Gal. 6, 14.
[f] Rom. 7, 22 23.
[g] Ephe. 5, 9. 1. Per. 2, 11. 12.
[h] 1. Co. 6, 12 13.
[i] 2. Co. 13, 3. 4, &c.
[k] Matth. 19, verse. 21. 22.
[l] 2. Cor. 9, 12. 15. 1. Cor. 10, 33 Coloss. 3, 1. 2.

m Ioh. 5, 44. honor, & commended among men m:
Iohn. 12, 43. but Grace aſcribeth al glorie and
Acts. 12, 21. 22, &c. praiſe vnto God n.

a 1. Co. 10, 31 Nature feareth reproch and con-
Coloſ. 3, 17. tempt o: but Grace is glad to be re-
Acts. 14, 13. 14. buked for the Name of Chriſt p.

15. Nature loueth eaſe and quietnes
o Luk. 18, 18 of bodie q: Grace cannot be idle, but
p Acts. 5, 41. willinglie ſetteth hir ſelfe to labor r.
Matth. 5, 10. Nature ſeeketh after curious, and
q Mat. 25, 8. goodlie, and abhorreth from baſe and
18. groſſe things s: Grace is delighted
r 1. Cor. 15, verſe. 30. with ſimple and baſe things, deſpiſeth
32. not rough, neither refuſeth to put on
2. Cor. 11, 23 24. old rags t.

Nature reſpecteth tranſitorie
s Luk. 16, 19 things u, reioiceth at worldlie gaine,
t Phil. 4, 11. 12. fretteth at loſſe, and at euery deſpite-
2. Co. 11, 27 ful worde is out of quiet: but Grace
1. Tim. 6, 7. 8. hath reſpect vnto heauenlie things,
u Luk. 12, 16. 17, &c. cleaueth not to the world x, at loſſe
x Lu. 12, 22. 23. is not trobled y, nor diſquieted at
y 1. Co. 13, 7. ſharpe wordes z: becauſe hir treaſure
z Mat. 5, 11. is repoſed in heauen, where nothing
a Mat. 6, 20. periſheth a.

b 1. Cor. 6, 9. 10. Nature is couetous, & more glad-
c 1. Cor. 13, 4 lie taketh than giueth b, louing pri-
d Act. 20, 33 uate gaine: but Grace is bountiful c,
and liberal, ſhunneth priuate com-
moditie, is content with little d, iudg-
ing it better to giue than to receaue.

Nature is bent vnto the world [e], vnto the flesh, vnto vanitie, and to vagaries: but Grace allureth vnto God, and vnto wel doing; biddeth al creatures fare-wel, flieth the world, abhorreth the desires of the flesh [f], abstaineth from idle gaddings, and blusheth to be seene abroad.

[e] Gen. 6, 5.

[f] 1. Ioh. 2, 15. 16. 1. Cor. 7, 31. Galat. 5, 19. 20.

Nature seeketh outward solace, by whose allurements it may be delighted [g]: but Grace seeketh comfort at God alone, and delighteth hir selfe in the chiefe good [h] aboue al visible things.

[g] Luk. 15, 13

[h] 1. Cor. 1, 31

Nature doth al for gaine, nothing franklie; and stil looketh either for as good a reward or greater, and hopeth either for praise or for fauor in respect of benefits conferred; finalie it coueteth to haue hir deedes, and gifts to be greatlie accounted of [i]: but Grace hunteth after no worldlie thing, neither looketh for anie recompense besides God alone; nor yet coueteth moe temporal things than are necessarie for the attainement of euerlasting life [k].

[i] Matth. 6, 2. 2.

[k] 1. Tim. 6, 7 8.

Nature glorieth in the multitude of freends, and kinsfolke, & boasteth in the nobilitie of stock, & ancestors; fauoreth the mightie, flattereth the wealthie;

wealthie; and loueth hir equals: but
l Mat. 5, 44. 45. Grace loueth euen hir enimies l, braggeth not of manie freends, neither yet reſpecteth the place, or ſtock
m Ioh. 8, 33. whence ſhe was borne m, vnles the greater virtue and godlines floriſhed there. This Grace fauoreth the poore more than the rich; lamenteth the caſe of the innocent more than of the mightie; delighteth in the true not in the deceitful; and alwaies exhorteth good men to folowe chieflie
n 1. Cor. 12. verſe. 31. the moſt excellent giftes n, and to
o Epheſ. 5, 1. expreſſe the Sonne of God in their manners o.

p Mat. 6, 32. Nature quicklie complaineth of
q Ro. 8, 35. 2. Cor. 11, 27 wante and pouertie p: Grace conſtantlie endureth neede q.

Nature referreth al to hir ſelfe, & ſtriueth and contendeth for hir ſelfe:
r 1. Cor. 10. verſe. 31. but Grace referreth al things vnto the glorie of GOD r, whence ſhe
Coloſ. 3, 17. ſprang ſ; aſcribeth no goodnes to hir
ſ Iam. 1, 18. 1. Iohn. 3, 9. ſelfe, is not arrogant t, nor contenIohn. 1, 12, 13. tious, neither yet preferreth hir owne opinion before others, but in al ſtu-
t 1. Cor. 13, verſe. 4. 5. 6. die and ſearching of the truth ſubmitteth hir ſelfe to the wiſdome, and iudgement of God.

Nature coueteth greedilie to knowe, and to heare newes, and ſecrets,

crets, loueth outwardlie to appeare, and to trie much by the senses; and finalie desireth to be knowen, and to doo such things, as maie bring hir fame and glorie of the world [u].

But Grace seeketh not after newes, and curious knowledge [x]; both because it proceedeth altogether from the old corruption of man [y], and also for that in deede there is no new or durable thing vpon earth [z]. And therfore it teacheth men to abstein from foolish pleasure [a]; to shun vaine glorie [b]: modestlie to conceale such things as seeme praise-worthie, and to be had in admiration for their excellencie [c]; and of euerie thing, and knowledge to get profit, and to seeke the glorie of God [d]. Finalie she desireth to haue neither hir selfe, nor hirs to be praised [e], but God, who of meere goodwil imparteth al things vpon vs [f], to be thanked for his benefits [g].

This Grace is a light set aboue Nature, and a certaine singular gift of God, a note proper to the elect, and pledge of euerlasting life, which lifteth a man from earthlie to the loue of heauenlie things [h], and of a carnal makes a spiritual man [i].

And

[u] Ioh. 5, 44. Iohn. 12, 43. Matth. 6, 1. 5. 16.
[x] Eccl. 3, 22. 23. 24. Rom. 12, 3.
[y] Gen 6, 5.
[z] 1. Cor. 7, 31 1. Iohn 2, 15. 16. 17.
[a] Ier. 9, 23.
[b] Gal. 5, 26.
[c] 1. Cor. 13. verse. 4.
[d] Colos. 3. verse. 17.
[e] 1. Cor. 4, 6. 7.
[f] Iam. 1, 17.
[g] 1. Thess. 5. verse. 18.
[h] Colos. 3, 1. 2.
[i] Rom. 8, 1. 2. 1. Cor. 2, 10. 11, &c. Galat. 4, 6.

k 2. Co. 4, 16. 17 18. l Eph. 4, 22. 23. 24. Colos. 3, 9. 10.

And therfore the more Nature is preſſed downe, and tied vp, the more Grace is inſpired [k], & the inner man with new gifts after the image of God is renewed euerie daie [l].

Chap. 61.

Of the corruption of Nature; and power of Gods heauenlie *Grace.*

SERVANT.

a Gen. 1, 26. 27. Gen. 5, 1. Wiſd. 2, 23. Eccl. 17, 1. 2. 3. b Luk. 9, 23. c Gen. 6, 5.

O Lord, my GOD, who haſt created mee after thine own image [a], giue me ſuch Grace (which is moſt excellent, and neceſſarie vnto ſaluation as thou haſt ſhowen [b]), that I maie ſubdue my wicked Nature, drawing me alwaies vnto ſinne and deſtruction [c].

1. Cor. 11, 7. Coloſ. 3, 10. d Rom. 7, 23

For I ſee in my fleſh the lawe of ſinne, rebelling againſt the lawe of my mind [d], and leading me captiue to the ſatiſfieng of my deſire in manie things, ſo that without the aſſiſtance of thy moſt heauenlie Grace, powred zelouſlie into my mind, I am vnable to reſiſt the aſſaults thereof.

Yea, Lord, I lacke thy Grace, and that much Grace of thine, whereby my

my Nature prone vnto al impietie euen from my youth [c], maie be subdued, and ouercome. For nature being fallen through the offence of the first man, and defiled through sinne, the punishment therof hath redounded vnto al mankind. So that nature, which at the first thou didest make good and righteous, is now counted for the sinne, and infirmitie of the corrupt Nature, inasmuch as the motion left vnto it tendeth alwaies vnto euil, and inferior things [f]. For, as touching that little power which abideth in ỹ same [g], that is like a certaine sparkle raked vp in the ashes.

This is that natural reason, enclosed about with blacke darknes, yet so that somewhat stil it can discerne, and iudge betweene good and euil, betweene truth and falsehood [h], although it haue no power to fulfil that which it alloweth [i], neither enioieth a perfect light of the truth [k], with soundnes of hir affections.

Hence, ô my God, is it, that, as touching the inward man, I am delighted with thy lawe [l], knowing that thy statutes are good, righteous, holie [m], and that they reprooue euil & wickednes, and teach what is to be auoided.

[c] Gen. 8, 21. Matt. 15, 19.

[f] Wisd. 9, 15 Rom. 7, 14. 15. 18.

[g] Iohn. 1, 5. 2. Pet. 1, 19.

[h] Rom. 7, 14 15, &c.

[i] Phil. 2, 13. 2. Cor. 3, 5.

[k] Mat. 6, 22. 23.

[l] Rom. 7, 22

[m] 1. Tim. 1, 8 Rom. 7, 12. 13. 18.

Rom. 7, 23. auoided. But in my flesh I serue the lawe of sinne, whilest I obeie the appetite more than reason.

18. Hence it is, that to wil is present
n Ps. 104, 29. with me, but alas I finde no meanes
o Rom. 7, 15 to performe. Hereof it is that often-
p Wisd. 9, 15 times I purpose to doo manie things
q Phil. 2, 13. wel; but because thine heauenlie fa-
r Iohn. 15, 4. uor is wanting n which maie helpe
5. mine infirmitie, by a litle resistance I
s Phil. 4, 13. slide back, and tire. Yea hereof it is,
t Rom. 5, 20 21. that I knowe in deede the waie of
u Rom 3, 20 righteousnes, and see as in a glasse
Galat. 2, 16. what my dutie is o, but through the
Rom. 11, 5. waight of my sinne p I haue no power
6. to arise vnto perfection.
x Ro. 11, 17. 18. O Lord, how greatlie doo I lacke
y 1. Cor. 1, 19 thy Grace both to begin what good
20. is, & also to proceede thoroughlie in
z Luk. 12, 16. goodnes q. For without it can I doo
17, &c. nothing r; through the helpe thereof
Luke. 16, 22. I can doo al things in thee s.
23. O heauenlie grace in deed t, with-
a 2. Sam. 14. verse. 25. out which neither the merites of
2. Sam. 18, 9. man u, nor the gifts of Nature are of
10. price x. O Lord, without thy Grace
b 1. Sam. 17, verse. 4. neither learning y, neither riches z,
5, &c. neither beautie a, nor strength b, nor
c Acts. 12, 21. wit, neither eloquence c is of anie
22. waight before thee.
23. For the gifts of Nature are cómon

to

to the wicked as wel as to the good [d]: but Grace is a gift peculiar onlie to the elect [e], which who so hath, are counted meete and woorthie eternal life., Finalie it is so excellent, that without it neither the gift of prophesie, nor the working of miracles [f], neither the profound knowledge of secret things, is anie thing worth: yea neither faith, nor hope, nor anie other virtues are accepted in thy sight without loue and Grace [g].

O blessed Grace, which makest him rich with virtues, who is poore in spirit [h]; and him humble of minde, who is rich for goodes [i]: Come, come downe to me, fil me earlie with thy comfort, that my minde for wearines and hunger doo not faint.

O Lord, I beseech thee, impart thy Grace vpon me [k]: that is sufficient for me [l], though I haue nought els that Nature would require. Yea, I protest, if that be with me, I wil dread no tentation, nor troble whatsoeuer [m], that is my strength [n], that bringeth counsel and helpe [o]: yea it is both mightier than al enimies [p], and wiser than the prudent [q].

It is the mistres of truth, [s] teacher of discipline, the light of the minde [r], the

[d] Iere. 9, 23 Psal 73, 2.
[e] Rom. 11, 5 6.
[f] Mat. 7, 22.
[g] 1. Co. 13, 1. 2, &c.
[h] Matt. 5, 3.
[i] Ro. 11, 20.
[k] Luk. 1, 30. 48.
[l] 2. Cor. 12, verse. 9.
[m] Psal. 23, 4 Rom. 8, 35.
[n] Psal. 18, 2.
[o] Ps. 19, 14.
[p] Rom. 8, 31
[q] 1. Cor. 1, verse. 19 20.
[r] Mat. 11, 25. 26. Luk. 10, 21.

the comfort in affliction, the expeller
f Psal. 80, 3. of sadnes, the remœuer awaie of
4. care [f], the nourisher of religion; the
7. mother of teares: at a word, without
19. f Iohn. 15, 4. it what am I but withered wood, & a
5. root most vnprofitable, and to be
6. cast awaie [f]?

Wherefore, ô Lord, let this thy Grace both go afore, and also folowe me, whereby I maie continualie applie my self vnto wel-doing through Iesus Christ thy Sonne, *Amen.*

Chap. 62.

That we ought to denie our selues, and to imitate Christ by the crosse.

LORD.

a Luk. 9, 23. THE more thou leauest thy selfe [a], my
b 2. Co. 4, 16 sonne, the nigher thou commest vnto me [b].

As outwardlie to couet nothing, causeth inward peace:
c Luk. 9, 24. so inwardlie to forsake ones selfe, ioineth man to God [c].

d Matt. 9, 9. My mind is, that thou learne a
Matt. 19, 27. perfect denial of thy selfe in my wil,
e Ioh. 21, 19. and that without al contradiction or
22. muttering [d]. Folowe thou me [e]: I
f Ioh. 14, 6. am the waie, the truth, and the life [f].

With-

Without a waie men walk not; without a truth they know not; without a life they liue not. I am ỹ waie wherein thou must walke; the truth whereunto thou must sticke; the life for which thou must hope. I am the waie inuiolable; the truth infallible; the life euerlasting. I am the right waie; the chiefest truth, the true life, the blessed life, the life vncreate.

If thou go forward in my waie, thou shalt know the truth; and the truth shal so make thee free [g], that thou shalt attaine vnto euerlasting life.

[g] Ioh.8,32. 36.

If thou wouldest enter into life, keepe the commandements [h]; If thou wouldest knowe the truth, beleeue me [i]; If thou wouldest be perfect, sel al [k]. Wouldest thou be my disciple? then denie thy selfe [l]. Wouldest thou attaine vnto a blessed life? then despise the life present [m]. Wouldest thou be extolled in heauen? then debase thy selfe on earth [n]. Wouldest thou raigne with me? then suffer with me [o]. For onelie the seruants of the crosse do find the waie of happines, and of true life [p].

[h] Mat.19,17.
[i] Iohn.8,31. 32.
[k] Mat.19,21.
[l] Luk.9,23.
[m] Ioh.12,25
[n] Luk.18,13
[o] 2. Tim. 2, verse. 12. Rom. 8, 35.
[p] Actes. 14, 22.

SERVANT. O Lord Iesu Christ, forasmuch as thy waie is narowe [q] & odious

[q] Mat.7,13. 14.

[r] Ioh. 15, 18. odious to the world [r], giue me grace
19. with thee to despise the world [s]. For
20. neither is the seruant greater than
[t] 1. Ioh. 2, 15 16. the Lord, nor the disciple aboue the
17. maister [t].

[u] Matth. 10, verse. 24. Let thy seruant be exercised in thy waie, because therein my saluation,
[x] Luke. 6, 40. Iohn. 13, 16. Iohn. 16, 20. & true holines doth consist [u]. Whatsoeuer I reade, or heare without the
[y] Psal. 119, 9. Psal. 25, 12. same, can neuer fullie recreat or delight me [x].

14. LORD. Sonne, seeing thou hast
[z] Ps. 119, 14 read, and knowest al these things,
103. blessed shalt thou be, if thou fulfil
111. them [y]. He that vnderstandeth and
127. [a] Mat. 7, 24 fulfilleth al my commandements, lo-
25. ueth me, and I wil loue him againe [z],
Iames. 1, 25. and reueale my selfe vnto him, and
[b] Ioh 14, 21. bring it so to passe that he shal sit
[c] Matth. 25, verse. 34. with me in the kingdome of my Father [a].

SERVANT. Grant therefore,
[d] Psa. 89, 28 Lord, that what thou hast saide and
33. promised, maie come to me [b].

From thine hands I haue receaued the crosse, I wil beare the same
[e] Luk. 21, 19 euen to the death, as thou hast enioined me [c].

Doubtles the life of a true Chri-
[f] Actes, 14, verse. 22. stian, is the crosse; but that is the waie into heauen [d]: neither backward, nor from

from our course we maie not go [e].

Eigh brethen, let vs procede together: Iesus wilbe with vs [f]; for Iesus sake, we haue taken this crosse vpon vs, let vs perseuere in the crosse for Iesus sake [g]. He will helpe vs, who is our captaine, and goeth afore vs [h].

Lo, our King goeth in before vs, fighting on our behalfe [i]. Let vs folowe manfulie [k], let no man be dismaied; let vs euen valiantlie appoint to die in battel [l]; neuer let vs staine our honor by flieng from the crosse [m].

[e] Luk.9,62.
[f] Matth.28, verse. 20. Iohn.16.22.
[g] Mat.5,11. Iohn.15,19, 20.
[h] 1.Pet.2,21, 22, 23.
[i] Phil.2, 5, 6, 7, 8.
[k] Heb.12,1, 2, 3, 4.
[l] Reu.17,14.
[m] Psa.27,14
1 1.Tim. 1, verse. 18. 1.Tim.6,12. 2.Tim.2, 3.
[m] Luk.9,26.

Chap.63.

That we should take heede of despaire, though we fal sometime.

LORD.

SOnne patience, and repentance in aduersitie [a], doth more please mee than much ioie, and deuotion in prosperitie.

[a] Esai. 30,15 Luk.21, 19.

Why art thou vexed at so smal a thing spoken against thee? the which were it greater should not moue thee [b].

[b] Matt.5,12.

Care not for this, it is no new thing, nor the first [c], and shall not be the last, if thou liue longer.

[c] Heb.12,3. 1.Pet.2, 21. 22.

O. I. Thou

d Matth. 26, verse. 33. 35. Luk. 22, 33. e Matth. 26, verse. 69. 70. Luk. 22, 56. 57. f Psal. 119, 67. 71. Prou. 3, 11. 12. Hebr. 12, 7. 8. 9. g Rom. 12, verse. 12. Iames. 1, 1. 2.

Thou art man good inough, while prosperitie doth last [d]; yea thou canst giue counsel also to others, and encourage them with words: but when sudden aduersitie is at hand, thou art straight-waie without both counsel and courage [e].

Weigh what thy frailtie is, of which thou hast proofe oftentimes in litle chances. Notwithstanding these and such like, are good for thee [f].

Cast these things out of thy mind, as thou knowest thou shouldest doo; and if they touch thee, endeuor that they neuer ouerthrowe thee, nor ouer-trouble thee: at the lest wise beare them patientlie [g], if thou canst not ioiefullie.

h Mat. 18, 6. 7. Mark. 9, 42. Luke. 17, 1. 2.

Now if thou heare such things against thy wil, and conceauest indignation thereat, bridle thy selfe, and take heede that nothing slip out of thy mouth, wherebie the litle ones maie be offended [h]. So wil both this perturbation of thine quicklie be setled, and the griefe of minde, through the returne of Gods grace, be turned into ioie.

i Psal. 50, 15 Psal. 91, 15. Esaie. 49, 8.

I yet liue, saith the Lord, readie to helpe, and extraordinarilie to comfort thee, if thou cal vpon me [i] religiouslie

ouslie in faith [k].

Be thou patient, and prepare thy selfe to greater troubles [l]. Thou must not therefore be out of hart, though thou see thy selfe greatlie to be afflicted, & tempted grieuouslie [m]. Thou art a man, no God; neither Angel, but flesh.

Thinkest thou alwaies to abide in one and the same state of godlines? when neither the Angel in heauen [n], nor Adam the first man in paradise [o] could, for both fel quicklie?

I am he who wil both strengthen the mourners with health [p], and exalt vnto my dignitie such as acknowledge their owne weakenes [q].

SERVANT. O Lord, for thy wordes, more sweete to me than honie, & ỹ honie-combe [r], I thank thee.

Alas, in such calamitie and troubles what should I doo, dideſt not thou strengthen mee with this ghostlie speech [s]!

So that at length I maie come vnto the port of saluation, what skilleth it what and how great things I endure [t]?

O Lord, grant me a good end; and a blessed departure out of this life: O my God, remember me [u], & guide

[k] Mat. 21, 22. Iames. 1, 6.
[l] Ps. 27, 14. Psal. 31, 24.
[m] 1. Co. 16, 13. 1. Cor. 10, verse. 13. Iames. 1, 1. 2.
[n] Iob. 4, 18. 2. Pet. 2, 4. Iude. 6.
[o] Gen. 3, 17.
[p] Ps. 113, 7.
[q] Ps. 145, 19. Luke. 1, 52.
[r] Psal. 119, verse. 103.
[s] Psal. 119, verse. 92.
[t] Rom. 8, 18. 35. 36.
[u] Luke. 23, verse. 42.

me the right way into thy kingdome, *Amen.*

Chap.64.

That high matters, and secret iudgements of God should not be searcht after.

OF hard matters, my sonne, and of the secret iudgementes of God take heed thou dispute not [a]. I saie reason not either why this man is so reiected, or that man in such fauor [b]; why this man is so miserablie afflicted, that man so highlie aduanced.

[a] Prou.25,2 Ecclus.3,22 23. 24. [b] Rom.11,18 19.

These things are beyond the reach of man; neither is anie reason, or disputation meete inough to search out the counsel of the Almightie [c].

[c] Esa.40,28

Therefore, when either the enimie doth bring these thinges into thy minde, or els some curious felowes enquire of thee, answere with the Prophet [d]: Righteous art thou, ô Lord, and iust are thy iudgements. Againe, saie, [e] The iudgements of the Lord are truth, they are righteous altogether.

[d] Psal. 119, verse. 137. [e] Psal. 19,5.

For my iudgements are to be feared,

red, not to be discussed, in asmuch as they are aboue the capacitie of mã [f].

[f] Ro.11, 33.

Doo thou neither enquire, nor dispute touching the merits of saincts, who either was more holie in the world, or is more glorious in heauen. For these things oftentimes breede strife, and vaine contentions [g], yea and moreouer they nourish pride, & ambition, whereof spring enuie, and discords [h], whiles one doth proudlie contend one to be more holie, and religious than another.

[g] 1.Tim.1,4.

[h] 1.Tim.6,4. 5.

The desire to learne, and to finde out these things gets no profit at al; but displeasure of the saincts. For I am not the God of dissention, but the God of peace [i]; which peace consisteth in true modestie [k], not in arrogancie of mind [l].

[i] 1.Cor.1,14 verse. 33.
[k] Mat.11,29.
[l] Esai.57,21

Some through good wil are more enclined toward these than toward those: but that doo they rather of humane affection, than of heauenlie [m].

[m] 1.Cor.3,3 4. 5.

I am he who made al the saincts [n], who haue indowed them with gifts [o], and exalted them to glorie [p]. I know what euerie one hath deserued, I preuented them with most liberal blessings [q]; I before the world began foreknew who were to be loued [r]; I

[n] Gen.2, 9.
[o] Iam.1,17.
[p] Ioh.17,22,
[q] Psal.21,3. Matth.5,45
[r] Rom.8,28 29. 30. 2.Tim.1, 9.

f Ioh. 15, 16. chose them out of the world [f], not
g Rom. 8, 30 they me; I, of my great fauor, called
u Iere. 3, 31. them [t], and drew them [u] mercifulie
Iohn. 6, 44. 65. vnto me; I lead them through mani-
x Heb. 11, 32 fold tentations [x], and powred most
33. singular comforts vpon them [y]; I
34. gaue them power to perseuere [z], and
y Psa. 94, 19. crowned their patience [a]; I knowe
2. Cor. 1, 7. both the first and the last [b]; I loue al
2. Cor. 7, 4. 5, &c. men most wonderfulie [c]; I am to be
z Phil. 1, 12. praised in al my saintes [d] and in each
13. of them honored and glorified, who
14. haue so gloriouslie exalted such as I
Phili. 2, 30. did predestinate [e], and that without
a 2. Tim. 2, verse. 12. anie merites at al which they had done [f].
Reu. 2, 26.

b Mat. 19, 30 Therefore who so despiseth euen
c Mat. 5, 45. the least of my seruants, doth not ho-
1. Tim. 2, 4. nor the great [g]. Because I haue made
d Psa. 148, 1. 2, &c. the smal as wel as the great; so that
Psal. 150, 1. 2, &c. he who derogates from anie of the
e Rom. 8, 30 saincts, derogates from me, and from
Ephes. 1, 4. 5. al the partakers of the celestial king-dome.

f 2. Tim. 1, 9. For al are one through the band of
g Mat. 10, 40 loue, they al thinke one thing, they
Mat. 18, 10. minde one thing, and they loue al as
Matt. 25, 45. Luk. 10, 16. one [h].
h Rom. 12, 4. Yea, which is far more strange,
i Exo. 32, 32 they loue me more than themselues, or anie merites of their owne [i]. For being

being rauiſhed aboue themſelues, & carried awaie from al ſelfe-loue, they proceede wholie into the loue of me, ſo that nothing can either turne them awaie, or keepe them downe [k]. For being ful of eternal truth, they burne with the fire of loue vnquenchable.

Let therefore carnal, and fleſhlie men, who knowe nothing but how to loue their priuate ioies [l], ſurceſſe from prating about the ſtate of the godlie [m]. For they ad vnto, and diminiſh from their praiſes, according as in affection they are inclined, not as pleaſeth the eternal truth.

Manie are ignorant; but they eſpecialie, who being ſmalie inlightened, can ſeldome loue anie man with a perfect ſpiritual affection of loue [n].

Some through natural and humane affection are inclined toward theſe men, and toward thoſe: and as they thinke of earthlie, ſo they iudge of heauenlie things [o].

But vnſpeakeable is the difference betweene thoſe things which vnperfect men do dreame of, and betweene that which men ſpiritualie inlightened from aboue [p] doo behold [q].

Therefore my ſonne, wade not curiouſlie

[k] Rom.5, 3. 4. 5. Rom.8, 35. 36.
[l] 1.Cor.13,5
[m] 1.Cor. 2, verſe. 14.
[n] 1.Ioh.2,9. 10,&c.
[o] Wiſd.9,13 14. 15. Iohn.8, 15. Iohn.3, 3. 4. 5.
[p] 2.Tim. 3, verſe. 16. 2.Per.1, 21.
[q] Mat.13,11. Iohn.8, 23. 2.Cor.2, 14 15. 16.

riouſlie in thoſe matters, which paſſe
q Eccl. 3, 22. the reach of thy wit q: but bend thy
23. whole ſtudie, that thou maieſt be
24. found the leaſt in the kingdome of
f Matth. 5, 3 God f.

Now in caſe a man knew who were either more holie for zeale, or in place more honorable than the reſt in the kingdome of heauen, what good would that knowledge bring
t Eccleſ. 1, him, but onlie to make him the more
verſe. 13. humble in my ſight thereby t, and to breake the oftener into the praiſe of my Name!

He pleaſeth God better that thin-
u Mat. 18, 1. keth how great his ſinnes, and how
2. litle his virtues are u, and how far he is from the perfection of godlie men, than he doth which diſputeth about the highnes & baſenes of the ſaincts of God.

They glorie not of their owne merits, in aſmuch as they aſcribe no goodnes to themſelues, but confeſſe
x 1. Cor. 4, 6. that whatſoeuer they haue, commeth
7. fro me x who haue giuen them al
y Iam. 1, 17. things y of mine infinite mercie and loue.

z Pſa. 16, 11. And they for their parts are filled
Iohn. 16, 22. with ſuch fulnes of the Godhed, and
33. ioie z, that they lack no glorie, nor
felici-

felicitie at al.

The saincts the more brighter in glorie, the more humble are they [a], and the nigher and deerer to me. Therefore shal you finde it written, that they cast their crownes before the throne of God [b], and, with faces toward ỹ ground before the lambe [c], worshipped him who liueth for euer and euer.

[a] 2.Cor.12. verse. 4. 5. 10.
[b] Reu.4,10. 11.
[c] Reuel.5,8 12. 13.

Manie reason who is greatest in the kingdome of God [d], which neuer reckon whether they be themselues to be counted in the nomber of ỹ least.

[d] Matt.18,1 Mark.9,34. Luke.9,46.

In heauen to be euen the least is a great thing, where al be great: For al both shalbe called [e] and are [f] the children of God.

[e] Matth.5.9 Matth.6,9.
[f] Mat.13,38 Matt.25,34.

He that is least shal become as a thousand [g]; and he that is an hundred yeeres old being a sinner shal die as a yong man [h].

[g] Esa.60,22.
[h] Esa.65,20.

For when the disciples demanded who in ỹ kingdome of heauen should be greatest, they had this answere made them [i]: Except ye be conuerted, and become as litle children, ye shal not enter into the kingdome of heauen. Whosoeuer therefore shal humble himselfe as this litle childe, the same is the greatest in the king-

[i] Matt.18,3. 4.

dome of heauen.

Wo then to them who disdaine to humble themselues with litle ones. For the gate of the kingdome of heauen is too lowe for them to enter in thereat [k]. Wo also to the rich [l], who haue their comforts in this worlde. For they shal stand howling without [m], when the poore are entered into the kingdome of God.

But ye meeke ones [n] reioice; and be glad yee poore. For yours is the kingdome of God [o], obeieng or walking in the truth.

[k] Mat. 7, 13.
[l] Luk. 6, 24.
[m] Matt. 25, verse. 41. Luk. 16, 23. 24.
[n] Mat. 11, 29.
[o] Matt. 5, 3.

Chap. 65.

That al our trust, and confidence must be fixed on God alone.

SERVANT.

OMy Lord, wherein is mine hope fixed in this life? or what is my greatest comfort of al things which are anie where vnder the coape of heauen? Is it thou, my Lord and God, whose mercie is infinite [a]?

When was it with me either wel, if thou wert absent; or il, if thou wert present [b]?

Doubtles I would choose to be rather

[a] Psa. 100, 5. Psa 103, 11. Lam. 3, 22. 23. Ecclus. 18, 3 4. 5,
[b] Ps. 104, 27. 28. 29.

ther poore for thee [c], than rich without thee [d]: and rather with thee to be a pilgrime on earth [e], than without thee to possesse heauen [f].

Where thou art, there is heauen [g]; where thou art not, there is hel, and destruction [h].

Thou alone art the thing which I desire [i]; therefore neede haue I to sigh, to crie, to praie vnto thee [k].

Finalie I can trust none, that can dulie assist me in my troubles, but thee alone my God: thou art mine hope [l], thou art my confidence, thou art my comforter, in al things most faithful.

Al men seeke their owne [m]: but thou desirest naught but my welfare and profit [n]; and turnest al things for me to good.

In that thou laiest me open to tentations and troubles, it is altogether for my profit [o]. For thy woont is a thousand waies to trie such as thou louest [p]. In which trial thou oughtest no lesse to be loued, and prailed, than if thou didest replenish me with al celestial comforts [q].

Wherefore in thee, my Lord and GOD, I place al mine hope, and confidence [r]; on thee doo I laie al my

[c] Matt. 5, 3.
[d] Luk. 6, 24.
[e] Luk. 16, 24.
[f] Luk. 9, 58.
[g] Esai. 14, 12.
[h] Psal. 11, 4.
[i] Ps. 104, 29.
[k] Ps. 119, 174.
[l] Psalm. 42, 1.
[m] Ps. 50, 15.
[n] Psal. 120, 1.
[o] Psa. 18, 1. 2.
[p] Phil. 2, 4.
[q] Eze. 18, 31. 32.
[r] Ps. 139, 67. 71.
Wisd. 3, 5. 6.
Iob. 7, 18.
Exo. 20, 18. 19. 20.
Deut. 13, 1. 2. 3.
Heb. 12, 3. 4. 5.
Acts. 14, 22.
Rom. 8. verse. 35. 36, &c.
Psal. 31, 18.
Psalm. 71, 1.

f Psal. 61, 2. my calamities and trobles [f]. For
Psal. 62, 7. without thee whatsoeuer I behold is
t Ps. 102, 24. al fraile and transitorie [t].
25.
26. For neither can freends profit [u];
27. nor strong men, helpe [x]; nor wise
Malach. 3, 6 men, counsell well [y]; nor learned
Heb. 1, 10. bookes, comfort [z]; nor riches, saue [a];
11. nor secret places, hide [b]; vnles thou
12. be present, and helpe, strengthen,
u Psa. 118, 8. 9. comsort, instruct and keepe.
x 2. Mac. 15, verse. 25. For whatsoeuer seemes to belong
26. to the attainement of peace and feli-
27. citie, without thee is nothing, and
brings in deede no felicitie at all [c].
Ps. 33, 16, 17 So that thou art the cheefest end [d],
y Psal. 2, 1. 2, &c. the perfection of life, and the pro-
z 1. Cor. 1, 20 foundnes of speech; in thee to trust
a Luk. 16, 24 aboue al things is the cheefest com-
b Psa. 127, 1. fort of thy seruants.
c Ps. 134, 29 On thee doo I looke [e]; in thee doo
Hos. 13, 10. I trust [f], ô my God, and Father of
11. mercie [g].
d 1. Cor. 15, verse, 28. Blesse, make my soule holie with
e Psal. 25, 1. celestial happines, that it may be thy
f Psal. 31, 1. sacred habitation, and seate of eter-
Psal. 71, 1. nal glorie, a temple pure from al fil-
g 2. Cor. 1, 3. thines [h], which maie offend the eies
h 1. Cor. 3, 16 17. of thy Maiestie.
1. Cor. 6, 19. 20. O Lord, according to the greatnes
i Psal. 51, 1. of thy mercie, and according to the
multitude of thy compassions [i] looke

vpon

vpon me; and heare the supplication of thy poore seruant [k], liuing far off a banished man in a sauage contrie [l].

Protect, and keepe the soule of thy poore seruant [m] among so manie dangers of this mortal life; and bring me by the conduction of thy fauor into the contrie of eternal glorie [n] through the waie of peace [o], *Amen.*

k Psal. 34, 6.
l Gen. 47, 9. Heb. 11, 13. 14. 15. 16.
m Psal. 71, 3.
n Reu. 21, 23
o Luk. 1, 79.

1. Tim. 1, 17.

Now vnto the King euerlasting, immortal, inuisible, vnto God onlie wise, be honor, and glorie for euer and euer.

Amen.

Certaine ſpecial praiers
contained in this Booke.

Vſe, if thou wilt

1. Praiſe God for his benefits, in the third booke.
- chap.6, page.121.
- chap.10, page.133.
- chap.12, page.137.
- chap.40, page.198.
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2. Confeſſe thine owne wickednes & Gods righteouſnes, in ỹ third booke.
- ch.16. p.147.
- ch.23, p.160.

3. Praie vnto God, For
- a quiet conſcience, p.178.
- grace to cal the benefits of God into mind, in the third booke, chap. 25, pag.167.
- grace to contemne the world, pag.209.
- grace to doo the wil of God, in ỹ 1. booke, cha. 19, p.37. booke 3. chap. 18, pag.151, 154.
- grace to hope in God, & to loue him aboue al things. booke 3, ch.24, pag.163.
- Gods heauenlie comfort. page.153, 247.
- deliuerance out of trouble, in the third booke, chap.

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Vſe, if thou wilt praie vnto God,

- For
  - cha.35,pag.185. ch.51, pag.220.
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- to auoid
  - euil thoughts,pa.172.
  - ſinne,pag.155.
  - vaine glorie,pag.210.
  - tentation,pag.258.

This discourse is diuided into three parts or Bookes, the first whereof hath 25. Chapters, whose contents be these.

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2 Against vaine glorie in spiritual things. 3.
3 Of true knowledge, or knowledge of the truth. 6.
4 Wisedome must be vsed in al our dealings. 10.
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9 For obedience & subiection. 16.
10 Against idle meetings, and vaine talke. 18
11 How to come vnto quietnes in mind, and to a godlie life. 19.
12 Of the profit gotten by aduersitie. 22.
13 That no man either is, or hath bin without tentation; and how to suffer, and resist the same. 23.
14 Against rash iudgment. 27.
15 Of

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